SOME *OBSERVATIONS* UPON THE ANSWER To an *ENQVIRY* into the GROUNDS & OCCASIONS OF THE *CONTEMT* OF THE CLERGY:

With some *ADDITIONS*.

In a Second LETTER *to* R. L.

By the same Authour.

The Fourth Edition.

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By the same Author.

The Fourth Edition.

THE PREFACE TO THE READER.

SInce I was last with you in this kind, I have almost been of as many Professions and Employments, as there be City-

Companies: *and have had as many ſeveral Names as the* Grand Seignior *has Titles of Honour; for ſetting aſide the Vulgar and Familiar ones of* Rogue, Raskal, Dog *and* Thief *(which may be taken by way of endearment, as well as out of prejudice or offence) as alſo thoſe of more certain ſignification; as* Malicious Rogue, ill-natur'd Raskal, Lay-dog, *and* ſpightful Thief: *I ſay, ſetting aſide all theſe, they have travell'd me almoſt quite through the*

Map.

Map. *For in a moment, I got to the* Streights, *ſhot the* Gulph, *cut the* Line, *and was preſently*, Barbarian, Indian, Turk *and* Jew. *And, notwithſtanding this, the Buſineſs went on at home all the while beſides; for there I was* Rebel, Traytor, Scot, Sadducee, *and* Socinian: *and then, you know, I had but a little way to* Antichriſt *himſelf.*

I thought it therefore the beſt and moſt honeſt way, not to conceal theſe

things; that you being fully satisfied, of that pernicious poyson that was in the former, *you may carefully avoid the danger of being infected by this* second: *but if you are so bold as to venture a blowing up; look closely to it: For the Plot lies deadly deep, and 'twill be between your Legs before you be aware of it; for this is full out as* Jesuitically *contriv'd as the other was said, and thought to be. But, of all things, have a care of putting it into your*

Pocket,

Pocket, *for fear it takes Fire; or runs away with your* Breeches. *And if you can ſhun it, read it not when you are alone; or, at leaſt, not late in the Evening: For the Venom is ſtrongeſt about Midnight; and ſeizes moſt violently upon the Head, when the Party is by himſelf. And if you happen on any doubtful Expreſſion, be ſure you take it for the preſent, in the worſt ſence; for you may abate again, after the heat of the the Weather be over.*

over. And if at any time you find the Viper *begin to creep upon you; run instantly out of your Chamber, and get into any company, and fall to rayling immediately as hard as ever you can (nay, say somewhat to your self as you go along in the Streets) for fury and passion whets the Blood, and keeps the* Enemy *at a distance: and is found to be as good against any* Bookish *Infection, as a Glass of* Sack *is against the* Plague. *I*

shall

ſhall not tell you one Line of what is in it. And therefore conſider well what you do, and look to your ſelf. But, if you be reſolv'd to meddle, be ſure have a care of catching cold: and keep to a moderate diet, for there is danger, and jeopardy in it beſides.

And I muſt deſire, that when you come at a Neighbouring Miniſter *of the* Anſwerers, looking over his five hundred Sermons: *that you do not believe me:*

For

For I find, that he did not look them all over with his outward Eye, but only called them over in his mind. And I desire also, that the Answerer *would believe himself, and not me: For I would not, by any means, have him write a* Book *only about that Mistake. And, indeed, whereas he says in his first page, that* one design of his Writing was to make an acknowledgment, that a great part of what I writ was true: *I wish that either he would have*

have let my Truth *have shifted for it self, without the help of his acknowledgment (for, I profess, he has prevented me killing I know not how many* Otters*) or else that he would have divided his Letter into two parts; and have plac'd the* Answer *by it self, and the* Acknowledgment *by it self: Which if he had done, and pick'd them duely and carefully; he might have written all that, which he calls* Answer, *upon*

very little more than his Thumb-nayl.

And I must particularly beg of the Scripture Non-Conformists, that they be not too severe upon a small Lay-mistake: For my Bible not lying just under my Elbow, I find, I have in one place made our Saviour say that, which indeed John Baptist *spoke before hand for him.*

And, because I am in the begging humour, I must crave further, that if a-

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any of you hear of a ſecond Anſwer *coming out againſt my* former Letter, *concerning my putting the* Tarts *before the* Chickens (*for I am given to underſtand, that ſuch an Objection is urged*) *that by all means you preſently ſtop the Preſs: for moſt certainly* Chickens *ought to have the Precedence of* Tarts; *both by an indiſpenſable right of nature, and by the juſteſt, and traditions of Cookery: and I ſhall always be ready*

to acknowledge, rather than defend such mistakes.

Some

SOME *OBSERVATIONS* UPON THE ANSVVER

To an *ENQVIRY* into the

GROUNDS & OCCASIONS OF THE *Contempt of the Clergy*, &c.

SIR,

WHat Service you or I ſhould do to Church or State by *cracking of Nuts*, I do not underſtand; excepting the caſe of *Cheſnuts*, upon which, as it has been reported, the *Kingdom* of *Naples* has ſome myſterious dependence; but however to this Employment our old Friend, and Acquain-

tance *W. S.* adviſes us, rather than to diſturb the world with idle wiſhes, and dangerous endeavours of doing any good. For, although what I ſent you in my laſt, may poſſibly be moſt of it true, and might in the opinion of ſome haſty men be counted uſeful; yet there be others of a more wary and deliberate Judgment, that ſay it muſt not be true, neither ſhall it be true, becauſe there is an antient and received Axiome amongſt Sateſmen; *That all things that are true are not fit to be ſaid at all times*; as the *Anſwerer* to my firſt Letter moſt politically obſerves.

Now, Sir, this ſame *Friend* of ours does not tell me plainly, whether he expects to hear from me again; and if he does, for my part, I know no more what to write, than he knows me. For his Love and Tenderneſs towards me is ſo very great, that I wiſh ſuffer him to anſwer but to very little of my Letter (as you know, Sir, Friends, if they be dear indeed and indeed, are very loth to croſs

and

and contradict one another) and therefore he troubles not himself much about that; but only he assigns me over to, God knows, how many further Answerers: as, first of all, I am to be quarrell'd with by all the *School-masters* of the Nation, for undervaluing the great *Ordinance-days of Humiliation and Repetition.* Next of all, I am to be versifyed upon particularly by the *Westminster Scholars*; who are to persecute me severely with *Poetical Squibs, and Crackers.* If these do not effect the Business, then *Cowley* is to be raised from the Grave, on purpose to make a *Pindarique* upon me. After all this, the *Convocation* is to meet, and have a *Session* on purpose, to pick out one of a *nimble Pen, and a reddy Wit, to recover the reputation of the meaner Clergy.* But, if these all fail, and should not humble me, then by way of *Pigeons*, and a *Postscript*, he advises the *Gentry* of the *Nation* to raise all the *Train'd Bands*, and *County-Troops*, to be in Arms against

me; and having well whetted *their Swords*, to make *ſharp Thruſts* at me, and to *wound my Reputation*, in order to the Redemption of their *Cozen Hellen*, who was carried Captive to a ſmall *Vicarage*. In ſhort, Sir, it is very plainly the opinion of the *Anſwerer*, that if ſome body does not *take me in hand*, and (as he ſays, *p.* 22.) *do not ſeek to leſſen the value of my Letter*, and that very ſpeedily, the *Church* will certainly be all ſunk by *Michaelmas* next, and the *State* will tumble after it in the following *Spring*. Bleſs me! think I, what's the buſineſs? a man cannot wiſh a few honeſt, and innocent wiſhes, but that preſently he muſt be *rhym'd on*, *confuted*, and *fought*; but that he muſt be bound over to *Weſtminſter Squibbers*, hard *Thruſters*, and *Reputation-wounders*. And for what? Only for endeavouring to procure the meaner ſort of the Clergy a little more Money, and a few more Books.

But, perhaps, Sir, there may be ſome-

ſomething elſe; We had beſt therefore look a little into the *Anſwerer*, to ſee where the offences lie, and where we are likely to be quarrell'd; for this *Gentleman* letting off the Gun very eaſily, fights but very little himſelf; but only ſets out the ground for the Battel, and claps his hands, and cries, *Holloo*, to the Armies that are drawing up.

But before that be done, I cannot but take notice, that although our *Friend*, for old acquaintance ſake (which poſſibly might be begun at *Padua*; for where elſe I ſhould be acquainted with any *W.S.* I cannot devine) in many places, is very prodigal of his ſweet Expreſſions towards me; yet, I perceive, it is always done with a very wary prudent reſerve: For his Love and good Opinion of me ſeldom hold above a Page together, if ſo long. In one place of his Preface, he thinks him, whom he anſwers, *a very honeſt Gentleman*; but in another Huff (ſays he) *We are as good men as himſelf*,

and have reaſon to quarrel with the world, that we are not more admired and honoured. For my part, I began to call for my *Whinyard*, being almoſt afraid that he would have drawn; but all was over preſently again; for, in the next ſide, he falls into ſuch a commendation of me, for *joining the Credit and the Serviceableneſs of the Clergy together*, as if he would have fed me with nothing but *Sugar-ſops* and *ſoft Jellies*; but yet, for all that, e're he cloſes up his *Preface*, he ſets my unwilling teeth to the difficult task of *cracking Nuts*. Nay, ſometimes his affection riſes, and falls within ſix lines compaſs; for in the beginning of the firſt Page of his Anſwer, he ſeems ſomewhat timorous, and doubtful: *Either* (ſays he) *the Author does truly believe, and affectionately bewail, or does very vainly, if not hypocritically too, enquire into the Grounds and Occaſions of the Contempt of the Clergy.* But this trembling and jealous Fit was quickly over; for the very next Line, he loves me like

mad;

mad; saying, that *he does readily believe (notwithstanding the frequent drolling that might make some severe men to doubt) that I am in good earnest.* When I had read these words, doubtless, think I, now 'twill be a *Match*; and I may venture now surely to speak for the great *Cake*. But, alas, this Passion call'd Love, is such a Passion for changeableness! for before I had made an end of that Side, all was *Dough* again, and he falls into another *Qualm*; and doubts whether *in many things I have said well.*

And thus, Sir, he carries me from Page to Page; sometimes he makes me rich in imagination, and as illustrious as a Peer of the Realm; but, by and by, he takes away all my Treasure, and credit, (*p.* 80.) gives me an *inevitable choice of Fool or Knave.* Some flattering, and half *Friend* would have only said, as he does, that *all the Gentry covet my Company*; and that *my Acquaintance lies with the Learned Clergy only.* But

alas, Sir, he knew full well, that this might have huff'd, and quite ſpoil'd ſuch an unſettled temper as mine; and therefore he knew how to ſpend good words moderately, and how to put in a daſh of Humiliation with diſcretion. To keep company only with Worthies, and the Learned, is too fatning and foggy; it would in time intoxicate, and breed conceit, and bad humours; and therefore my *Friend* knew very well, how healthful and ſeaſonable it would be for my Conſtitution, to take ſometimes freſh Air, and to ſend me abroad *to gather Briefs*. The truth of it is, I muſt perfectly reſign up my ſelf to his management; for whether I do or no, I perceive, he will diſpoſe of me according to his good pleaſure: Sometimes I am permitted to be in the *right*; ſometimes I muſt be in the *wrong*; e'en according to the humour that he is in; for once in ſo many Pages, to keep me meek, it is convenient, that faults ſhould be found; and then he applies

plies both eyes to the Book, and looks for them with all earneſtneſs and diligence: And indeed, Sir, if I may ſo ſay without ſeeming conceited of my own undertaking; the Anſwerer might as well have excepted againſt all the Book; and to make ſhort of it, have pronounced it one entire and continual Lie from beginning to ending, with as much reaſon, as to except againſt many of thoſe places, which he has pick'd out to confute: Which will more plainly appear by the choice of the Objections, that he has made againſt my Letter: For having moſt carefully peruſed his Anſwer, I profeſs, Sir, to you, that, in my opinion, the moſt ſturdy ones which are to be found in his whole Book, are ſuch as follow; *viz.*

That there is ſomewhat in Homer, *beſides an Accompt of* Achilles's *Toes, and the* Græcians *Boots. That take two Lads, the one ſixteen, the other fourteen years of Age; he of ſixteen ſhall be wiſer, than he of fourteen,* Cæteris paribus, *i. e.* as he explains

plains himself, *If at fourteen, the aforesaid sixteen Lad hapned to be as wise as the other is now. That every Gentleman that keeps a Chaplain, has not a Cozen* Abigail *to wait upon his Lady. That it is lawful to take a Preface from* Adam, *because the New Testament refers to the Old. That there is a Neighbouring Minister of his, that has above five hundred Sermons by him; and having lately very well looked over the same, finds not one of them to begin with an ingenious Picture. That it is very allowable to shred into a Sermon good store of* Latin *and* Greek (*at least* Latin) *though it be in a Country Parish; because old Mr.* Dod *uses to say, so much* Latin, *so much Flesh. That it is a great joy, and refreshment to a Ministers own understanding to quote several Languages, though no body understands them but himself. That though it should be admitted, that for the most part in a Countrey Village* Latin *might be spared; yet, if it be out of S.* Austin, *it is very useful, though no Creature in the Parish understands*

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one Title of it; becauſe ignorant people are not to be impoſed upon. Laſtly, That thoſe little Sentences, viz. *as it were, if I may ſo ſay; and, with reverence be it ſpoken, are very mollifying Sentences; and may with as much reaſon be uſed, as* ſi ita loqui liceat, *or* detur verbo venia.

Theſe, Sir, as far as I can perceive, are the moſt knocking and deſtroying Objections againſt my *Book*. As for the reſt, he either moſt plainly, and groſly miſtakes me; or elſe he tries to do it, but ſays the ſame that I do (only he does not know of it) when he thinks he contradicts me: All which will appear afterwards in their due places; for I would willingly be as careful to obſerve his Method, as he has been induſtrious to miſtake my Meaning.

The firſt thing wherein I am ſo ſhamefully and horribly out, is, that *I have not ſufficiently reckoned up the Grounds and Occaſions of the Contempt of the Clergy.* For that I having referred all to Ignorance and Poverty,

Poverty, I have, ſays he, (*p* 5, &c.) *moſt careleſly left out the Papiſts, Jeſuits, Quakers, Nonconformiſts*; and (by his leave) he has forgot one, as well as I forgot the reſt, and that is the *Draining of the Fens*; there being a near relation between *Atheiſm* and the *contempt of the Clergy*. But no man can think of all things at once.

Well; and do you think, Sir, that our old *Friend* is in good earneſt, or does he *droll?* Does he in his Conſcience believe that the *Papiſts* do ſlight and undervalue our Clergy? Do they lay their Plots, and Stratagems to make us daily more and more deſpiſed? and does he think that they are really at the very bottom of their hearts, Adverſaries and Enemies to the Church of *England?* Well, ſuppoſe they be; what would he have me to do in this caſe? Muſt I ſet ſail preſently for *Rome*, or diſpatch a letter forthwith to the *Pope*, deſiring him out of all love, to tie up all his *Prieſts* and *Jeſuits*, and not ſuffer any one of them to croſs our *Seas*: and further-

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more, to let his *Holineſs* know, that in good truth he does not do at all like a *Gentleman*, to let his *Agents*, and *Emiſſaries* ramble up and down with Swords, and long *Perukes*, and other faſhionable diſguiſes; inveagling thoſe of our *Church*, and ſearching up and down in unknown habits, for ſome of the leaſt of our Learned *Clergy*; puzling them with *Sophiſmes*, and making their Triumphs over them? Do you not think, Sir, that he would liſten to this, as he did to the *Quaker*, that went over to convert him? Surely the *Anſwerer* cannot be ſo ignorant of the *Romiſh Church*, and *Conſtitutions*, as not to ſee, that ſo long as the Pope believes himſelf Supreme and *Infallible*, or (which is all one) endeavours to carry on the humour of being thought, and believed ſo to be; ſo long as the *Proteſtants* ſtand in their opinion for *Schiſmaticks*; and they believe, or, at leaſt ſay they do, that there is no ſalvation out of their own *Church*; ſo long as they think themſelves obliged

liged, or pretend to think, that they ought to uſe all Arts, and Means, to reſtore all again to themſelves, and to fruſtrate all the Intents of the *Reformation*; Laſtly, ſo long as they think themſelves Judges, or will judge what Means are moſt likely to be effectual to bring about their deſigns, ſhall we imagine that they will beg our leave to *comb their Perukes*, before they come out of their *Dreſſing-Room*? or that they will take our advice what ſtreet they ſhall walk in; what Company they ſhall keep, and whom they ſhall diſpute with? Now, Sir, becauſe I thought it next to impoſſible, to hinder altogether their contriving our contempt (it being in a manner in the Body of their Religion ſo to do) as alſo that there be ſeveral wiſe and wholſom *Statutes* of this Realm, with all care and prudence at firſt made, and ſince often renewed (and now lately inforc'd by ſtrict *Proclamation*) to prevent their bad intentions towards us, and to defeat, as much as may be, their plots againſt us; if

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the *Anſwerer* would but have conſidered of theſe things, and had he but had that ſame *gratifying Maſter* of his, who uſed as he ſays, ſo to *open his underſtanding in the Caſe of* Juvenal *and* Florus; perhaps he might begin to gheſs, why I did not particularly inſiſt upon the *Papiſts*, as great occaſions of the Contempt of our *Clergy*, but left them, and many ſuch things, to be treated of by him: In doing of which (although I am not apt to boaſt of good works) I did very *friendlily:* For had I not left two or three ſuch things untouch'd, he would have been hard put to it (as far as I perceive) to have found Furniture for his *Anſwer.*

But yet for all that, if I were highly pleaſed with my own *Model*; and were reſolved to hale, and fetch in all to my two choſen words of *Ignorance and Poverty*, and ſtifly to defend the ſame; I could then, Sir, for a need, tell him, that many have been tempted to turn *Catholicks* (as they

they call them) for want of preferment; and many have been abuſed and ſlighted by them, and brought themſelves and others of their Profeſſion into Contempt, for want of Knowledge.

Now, though I never expected, that all the *Clergy* of *England* ſhould be *ſo ſubtile in* Logick, *ſo cunning at untwiſting a Complex Theme, ſo experimentally ſkilled in Subject and Prædicate, ſo accurate at forming a Verb, and at hunting out an* Etymology *to the firſt Original* (as I perceive the *Anſwerer* is, by what he ſo earneſtly recommends in ſeveral places) but that here and there one in a *County* might poſſibly be worſted by a keen and pinching *Jeſuite*; yet certainly, if the *Clergy* in general were better furniſhed with all ſorts, and advantages of Learning, it would be more difficult for thoſe diligent *Enemies* of ours, to meet with ſo many frequent opportunities of Victory and Conqueſt: and thereby, you know, Sir, the Grounds

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and Occaſions of the Contempt of the *Clergy* would be much leſſen'd, though not altogether removed: For I hope, that no body counts me ſo extravagantly mad, and doting, as to think that I ſhould believe, that it might poſſibly be ſo contriv'd, that there ſhould not be any living creature in *Orders* in the whole land, but ſhould be ſo rich, and learned, as that he ſhould never tempt any man to diſeſteem him; or that he ſhould behave himſelf ſo worthily, and diſcreetly, that it were impoſſible for the vileſt *Raskal*, *Varlet*, or *Infidel* in the world not to reſpect him, and attend to his Doctrine; (which is a thing that the *Anſwerer* has a great mind that I ſhould ſay, becauſe he can contradict it) ſeeing that I had ſaid ſeveral times in my *Letter*, as alſo in the *Preface*, that I would propound nothing, as near as I could, but *what was hopeful, and practicable*. Which thing if he had been at leiſure to have minded, he need not then have held up his hands ſo

high, and repeat it ten or twelve times with ſuch wonderment, that I ſhould refer all to *Poverty* and *Ignorance*.

I am very loth, Sir, to go about to abate the *Anſwerer*'s prizing himſelf, for diſcovering ſo many other ſeveral occaſions of the Contempt of the *Clergy*, beſides thoſe which I mentioned: but I perceive he ſeems mightily concern'd (as you know, Sir, one *Friend* cannot but be for another) that I ſhould be ſo lamentably miſtaken, as to ſay, that *whatever leſſen the value of the Clergy, or render it leſs ſerviceable to the world, than might be reaſonably hoped, may be all referred to Ignorance and Poverty*. For, ſays he, *p.* 7. *The Occaſions of the Contempt of the Clergy are not only (on our part) Ignorance and Poverty*. Again *p.* 18. *You had ſaid enough*, ſays he, *if our Ignorance and Poverty had been only ſome, or the main of thoſe things that leſſen our value, and not the only things*. And *p.* 22. *Wherefore again, ſomewhat elſe*

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is ſometimes the occaſion of the Contempt of the Clergy. And *p.* 23. *I wiſh,* ſays he, *you had not ſaid, Whatever leſſen the value,* &c—— So that I perceive, if I had ſaid that *Poverty* and *Ignorance* had been *ſome* of the Cauſes, or the *main*, or *chief* occaſion, or the like, it had paſſed well enough; (I might poſſibly have had the Gentlemans Daughter;) but to ſay they are the *only*; that there is *nothing beſides*; to put in that ſtabbing word *Whatever*, it was an unkind, and *unfriendly* Expreſſion.

Truly, Sir, you know pretty well my temper; and I believe, would vouch for me, that I had no malice in my heart, when I ſaid *Whatever*: But I much wonder that the *Anſwerer*, who did ſo often, and ſolicitouſly wiſh, that that ſame offenſive word *Whatever* had been left out, ſhould overlook thoſe others that are in the ſame Sentence; *viz. than might be reaſonably hoped*; or if he did not, what did he think they meant? he may believe me, that

thoſe words were not put in by chance, and (being ſlow to confeſs) now made uſe of to deliver me from a dreadful Miſtake: But I intended thereby to ſignifie two things; firſt, That I would enquire into ſuch cauſes, and grounds, as might be reaſonable, and proper for me to enquire into; and not into ſuch things, as were already taken care of by the *Laws* of the *Realm*, or *Canons*, and *Conſtitutions* of our *Church*, as was before hinted. And had we an *Act* of *Parliament*, that were in as good force, againſt the *Poverty* of the *Clergy*, (which a worthy, and very learned *Author* in a late *Treatiſe* tells us, might be ſo ordered, as it might not be very grievous to the *Subject*) as againſt the forreign, and domeſtick enemies of our *Church*; I had left out that as well as thoſe many other cauſes, which the *Anſwerer* thinks fit to mention: but indeed as to that other buſineſs of want of *Learning*; that would ſcarce be eaſily remedied by

H. Th.

a *Vote*

a *Vote* of the *Houſe*, except it were extraordinary *full*.

Another thing that I intended by thoſe words, was, that I would meddle with nothing that was almoſt impoſſible to be wholly avoided: and therefore at that time, I did not think it convenient (though perhaps afterward I may) to tell the people, that there are a great many very *wicked ones* in the world, and always will be. Such I mean, who defying *Heaven*, and even *God* himſelf; it is no wonder that they are not ſparing to a *Clergy-man*; although he has a very large *Parſonage*, and although he has all thoſe *ſame Books*, that the *Anſwerer* ſays (*p.*46.) he has *heard of*: nay, though he be one of his *neighbouring Doctors*, with his *ratling Coach*; for we have thoſe that can *curſe* and *ſwear*, as loud as that can *rattle*, and *rumble*, let the road be never ſo uneven, and the *Coach-man* drive never ſo hard, and ſo they will, ſo long as they give themſelves up to the *Devil*. But I thought it not fit to

write a Letter to *Him*, to chain up his busie spirits of darkness, from intermedling with affairs on Earth; nor to insert *him* for one Ground or Occasion of the *Contempt* of the *Clergy*. But this, I think, may conveniently be said, that whatever number we have of those that are despisers not only of the *Clergy*, but of all that is good; and that were I to write my first *Letter* again; I cannot (by the blessing of *God*) think of any more proper way, either to recover them from perpetual ruine, or to abate their infecting of others, than with all earnestness to wish that there might be dayly additions of such to our *Worthy Clergy*, whose Counsel, Value, and Example might win them by degrees into some sense of *Religion*, and better opinion of those that are more peculiarly the *Maintainers* of the same.

I know there be some, who having a great mind to dislike something or other, think they have made a considerable Objection against what I writ

writ before, by ſaying, That I was very ſilent as to the *carriage*, and *converſation* of the *Clergy*: which may be partly true, and yet no great omiſſion; becauſe I thought with my ſelf, that if there were any want of advice, and exhortation to the *Clergy*, it might be more proper to be performed by ſuch as had *Authority* over them, and power to mind them of *Eccleſiaſtical cenſures*: but, for my part, I know very little ſervice that I could do in that kind, unleſs I ſhould have rid up and down the *Country*, and turned *Parrettor*, or *Informer*; and ſo bring in a *Roll* of ſuch as are idle and negligent in their Profeſſion: An employment, I muſt confeſs, that I do not much approve of, but ſhall leave it to the ready and liſtning *Nonconformiſts*: whoſe ill will to the preſent eſtabliſhment of the *Church*, would make them very glad of the office: and, I am confident, they would bring in a very fine bill ſince S. *Bartholomew the famous*, if they were but entruſted with the *contriving* of it.

And perhaps this may in part ſatiſfie what the *Anſwerer* thought he ſaid againſt me (*p.* 10.) *viz.* that *Integrity*, together with *Learning*, and an *Eſtate*, is more conſiderable than either of them or both together. Yes truly that it is, by above ten in the hundred: But yet for all that, he need not to think, that ſuppoſing the great *Tithes* ſhould be beſtowed upon a *Vicar*; that he ſhould preſently fall to breaking all the *Commandements*, and ſaying the *Creed* backwards: for that is, or at leaſt muſt be his meaning, if he intended to gainſay what I had written: that is, that Learning, and a good convenient Eſtate are of none, or very ſmall accompt, and uſe in a *Clergy man*; if there be but *integrity of Life*, and *good converſation*: Which, I ſay, I think is not extraordinary true: For take this ſame *integrity*, that has but *little money*, and very *few Books*; and give this *Integrity* a good *Library*, and the knowledge thereof, and an hundred pounds a year; and if this *Integrity* be not more

more conſiderable, and do more good in the world, than poor, naked and unlearned *Integrity*, I never ſaw the like of it; eſpecially in a *Clergy-man*, who you know, Sir, ſince miracles are ceaſed, are ſuppoſed to come to a better knowledge of the mind of *God*, and better able to diſcover the ſame to the people that are committed to their care, by dedicating themſelves, and their time, to that Deſign and Service.

It is juſt to as much purpoſe, and as much againſt me, what the *Anſwerer* ſays on in the ſame Page, *viz.* That very rich and very learned *Clergy-men* have been deſpiſed; witneſs the *Biſhops* in the late times. Yes truly, I muſt needs grant an old *Friend* of mine, that taking away all their *Eſtates*, the *Arch-Biſhop*'s Head, and putting many of them in *Priſon*, are notable *Signs* of their being deſpiſed: and he may remember alſo, what the ſame *deſpiſing Raſcals* did to our *Soveraign* the *King*; and what would he infer from thence? If any thing at all,

all, it muſt be, that *Riches* and *Knowledge* are altogether as uſeleſs, and as ſubject to Contempt, as *Poverty* and *Ignorance*: If he pleaſe, he may ſo infer; but when he has done, he will ſcarce be able to hire two in a *County* to believe him, unleſs they be very ſpecial and inward *Friends*.

But of all Stratagems that he makes uſe of, to ſhew how vain, and ſucceſsleſs all my endeavours were likely to be; that certainly argues the moſt of cloſe and thick thinking, which he lucks upon (*p.* 12.) Nay, ſays he, I will *venture* further a little to make it appear (and indeed if there were ever *Venture* made, this was one) that *Ignorance and Poverty are not the only grounds of Contempt; for ſome Clergy-men are as much ſlighted for their great Learning, as others are for their Ignorance.* Now, although he ſays in his *Preface*, *that he would not much boaſt of convincing the world, how much I was miſtaken in what I undertook*; yet, I am confident of it, that this Contrivance of his did inwardly

wardly as much rejoyce the *Cockles of his heart*, as he phanſies, that what I writ did ſometimes much *tickle my Spleen*. But wherein, I pray, Sir, are they ſlighted? O, ſays he, *in their Preaching*; *a Learned-Scholar-Preacher can neither keep the People awake, nor make them write after him*; *whereas a plain right-down leſs learned Divine ſhall make them ſtare and ſtart again*; ſo would an honeſt *Block-River* with his *Beetle*, heartily calling at the *Church*-Door, once in five or ſix Minutes, as well as the moſt *Eccleſiaſtical Fiſt*, powerfully exerciſing upon *Edifying Wainſcot*.

But does he think, Sir, that *Ignorance* will out-preach *Learning*? He is to remember that into want of *Learning*, I put alſo Diſcretion, and want of the uſe of Learning; and alſo conſideration of the capacity of the *Auditors*; and there be many other things, beſides *Greek* and *Latin*, *hard Words*, and ſome *Myſterious Points*, which to preach to *Common People*, you had as good give them a *Lecture* about

about *Squaring the Circle:* And therefore he did not hear me ſay, that the greateſt *Meer-Scholar* is always either the moſt admired *Preacher*, or really does the moſt good, becauſe many other Circumſtances are required, upon which the Fame, and Succeſs of a *Preacher* does ſometimes depend: But yet, thus far I durſt *venture* to ſay, (ſeeing that we are got upon the *Venturing-Pin*) that he that underſtands the *Holy Scriptures* beſt, and therein the Mind of *God* explained; (under which I comprehend all Learning requiſite for the ſame) he alſo that has the Command of true and uſeful *Rhetorick*; diſcerning what words are moſt proper, and intelligible; and how they are ſo to be ordered as they ſhall not make either any harſh, and unpleaſant noiſe, nor be difficultly underſtood; and that has beſides an audible and graceful Voice, a comely and unblameable Geſture; if this man thus accompliſh'd, be not more reſpected, and likely to do more good in general, than he that wants all, or has

has but ſome few of theſe, then is it a moſt raſh and idle thing, to wiſh the very meaneſt we have of the *Clergy*, to have had the opportunities of any better improvement.

But, O, the *ſanctified poſtures*, the *familiar and condeſcending Similitudes*, and the *inſinuating and melting Voice!* I hope, Sir, they do not reſolve to *muzzle* my *Clergy-man*, or think that I intended only a *mute Divine*; one that ſhould only *frown*, and *forehead* his Pariſhioners into a Godly Life, inſtead of prudently *reproving* them; and ſaying nothing to the purpoſe, ſhould only chear up the people, with drawing up his Chaps into a *pleaſant Smile*, when the *Uſe of Comfort* is ready to come: Of which Religious *Face-makers*, we had a great plenty in the late *zealous times*; thoſe, I mean, that uſe to turn up the Glaſs, and ſpend a quarter of it, in rocking themſelves into a ſtill fit of Prayer, and then breaking out into a ſudden fright of Devotion, as if they were riſen from the dead.

dead. We are, (thanks be to God) paſt thoſe days, when the *Pulpiteers* uſe to ſtrip and truſs themſelves, as if they were to ſhew ſome *ſpiritual tumbling*; and ſo having hung up their Cloaks, and put back their Hair behind their Ears, ſometimes they were for bending backwards, as if they would take up a Shilling in their Eye-lids; ſometimes again for ſtretching upon the Cuſhion, as if they would turn over their heads, and ſhew you the double *Summetſet*; but then, if there came to be any extraordinary Shew, and the Occaſion did require any tranſcendent Feats of Activity, and great Agility of Body, ſuch as a *publick Thanksgiving*, or a *Solemn Day of Humiliation*; ſuch a time called only for cloſe Drawers, and the Breeches were to be left at home, becauſe they were great dampers of the power of the Spirit, and a vaſt hindrance to the efficacious *carrying on the Work of the Day*, and *the immediately ſucceeding Tax*: Then, it was that Godlineſs chiefly conſiſted

ſted in the management of the Eye; and he that had the leaſt Pupil, was the moſt righteous; becauſe moſt eaſily concealed by the rowling white. Then it was, that they would ſcarce let a round fac'd man go to Heaven; but if he had but a little Blood in his Cheeks, his condition was counted very dangerous; and it was almoſt an infallible Sign of abſolute reprobation: And I will aſſure you, Sir, a very honeſt man of a *Sanguine Complexion*, if he chanc'd to come nigh an officious *Zealot*'s Houſe, might be ſet in the *Stocks*, only for looking *freſh* in a froſty morning; and yet, for all that, theſe pale and world-renouncing *Saints*, ſhould ſlily lick up all the Sweet-meats of a ſmall *Pariſh*, and religiouſly ſuck down a Pint or two of *Malaga*, and then deſpiſe the Creature, unleſs taken with moderation.

What the *Anſwerer* meant, in ſaying, that an unlearned Preacher had many ways to keep people awake, and to make them as buſie with their Pens,

Pens, as the *Clerks* are in their *Chancery-Office*; whereas a man of Reaſon, and true Eloquence ſhould not ſo much as draw forth one Sigh, Tear, or drop of Ink, I do not underſtand; for, for my part, I ſee nothing to the contrary, but that a perſon of good Education and Diſcretion (if he did not think it uſeleſs and phantaſtical) may *hollow* as loud, as the moſt illiterate of all; for, Sir, if you remember, care was taken, that ſuch as were deſigned for the *Miniſtery*, ſhould have, not only all their *outward Limbs*, but alſo *good, ſtrong, and laſting Entrails*; which, you know, Sir, if the Mouth does but open, and things be but a little ordered, will make *noiſe enough*. If indeed People were to be *bellow'd* or *blown* to heaven, then certainly their *Herdſman* with his Horn, might ſave more people of the Pariſh, than the *Miniſter*, though he ſplits his Throat; and I deny not, but that a man may be ſcar'd by a *whole Cannon*, or a *Crack of Thunder*, but ſcarce into a good Life that will hold and continue;

time; and although to the late famous *Triers*, it was an approved of Sign of *Converſion*, to have been in a great *Storm*, or *Tempeſt*, and to have been a little frighted or affected therewith; yet I cannot forbear to ſay, that that perſon, who has been kept awake by a meer *hideous noiſe*, and ſuch a *ſtrenuous Voice* that will not ſo much as let the poor *Jackdaws* reſt quietly upon the *Steeple*: when he gets but once out of that *jarring Din*, he may preſently fall aſleep, and as well try to meditate upon a *Sound of Trumpets*, as any thing that he remembers towards the amendment of his life.

I did partly, Sir, promiſe to obſerve the *Anſwerer's* Method; but I am afraid I ſhall not be altogether ſo good as my word; and if I fail, I ſuppoſe it is no great matter; for I do not perceive that the cloſeneſs of his *Siege* is ſuch, as ſhould ſtrictly require any ſuch thing; therefore before I proceed any further, as he tells me *p.* 5. *that he has no reaſon to*

thank me, that I ſhould take notice of no other Occaſions of the Contempt of the Clergy, but Ignorance and Poverty; ſo, I am ſure, I have very little reaſon to thank him, for trying to make people believe, that I ſhould ſay, that *whatever Diſgrace or Contempt did lie upon any of the Clergy, it was altogether their own Faults*; to which purpoſe, I am confident, he ſpeaks nigh twenty times in his *Book*. By two or three places, Sir, you may gheſs at his meaning in the reſt, *p.* 6. he ſays, *I do almoſt inſult over the Poverty of the Clergy*; *and that I do in a manner excuſe the Laity for deſpiſing the Clergy*; and *p.* 18. he wonders at me for thinking that *the Clergy is wholly acceſſary to their own ſhame*; *whereas it is oft-times their Misfortune*, as he ſays, *p.* 23. and the matter had not been much, if he would have been content, to have been miſtaken all alone by himſelf, but he muſt draw in the *Countrey-Gentlemen*, and ſcandalize them; and ſet them to make a groundleſs

groundleſs and ſenſeleſs *Speech*, from what he pretends they ſhould find in my *Book*; ſaying, *Look you here, Parſon, have you ſeen this Book? here is one that has made it as plain as the Sun, that you are a company of dull Block-heads, and that the reaſon that you are no more reſpected, is all your own fault; and ſo you may e'en ſink in your own ſorrows, there is no body likely to pity you.*

Surely, Sir, the *Anſwerer* has got my *Book* purpoſely Printed for his own *miſtaking*; For, I can find no ſuch thing at all in mine: namely, that *all the diſcredit, or calamity that falls upon any of the Clergy is wholly, and altogether occaſioned by themſelves.* But the contrary I find almoſt every page: as ſuppoſe a Lad ſhould be impoſed upon, and made believe he is fit for the *Univerſity*; and thereupon ſhould be preſently ſent away with *Cato*, *Corderius*, and *Textor's Epithites* for *Gunpowder-treaſon*; and with Μῆνιν ἄειδε θεὰ —— and perhaps the beginning of the next verſe, ſo

fitted to his tongue, that it is ready to ſtart out of his mouth at the firſt ſight of the *Theatre*, or *Kings-College Chappel*: and ſuppoſe when he comes there, that his parts are ſuch, that the *Muſes* come upon him but very ſlowly, or that he cares not much for their further acquaintance; having been ſufficiently bang'd out of all love to them at *School* already: or, ſuppoſe he having a mind to ſtudy, has neither *Time*, *Books*, nor *Money* to purchaſe them: but muſt go to the *Stationers*, to look what's the *Engliſh* of a word: and that his friends being either not willing, or not able to maintain him there above five or ſix months, he goes and ſeeks his fortune; and ſo as it is in the Fable, *he skips into the pond, in hopes of a flock of Sheep*; but ſo it falls out, that he never arrives to the preferment of above *twenty pounds a year*; whereupon, Sir, upon theſe and the like occaſions, it ſo happens that ſuch an one poſſibly proves not very ſerviceable to the *Church*,

nor

nor much eſteemed of by the people: Now can any one in the world, beſides the *Anſwerer*, be ſo mad as to think, that I who had reckoned up theſe, and many ſuch occaſions of the Contempt of the *Clergy*, and finding thereupon, here and there, a perſon in *orders* not ſo honoured and uſeful, as might be wiſhed; ſhould preſently bid him (or tempt others, by what I ſaid, to do it) *go hang, damn, or bury himſelf alive; go ſink, drown, or dye in a ditch like a dog: he may e'en thank himſelf; it was perfectly his own fault: a great lazy lubber, that might have had a Living of ſix or ſevenſcore pounds a year; and he muſt be modeſt, and go puling into a private corner with on of ſixteen; an idle and unambitious Coxcomb, that might have had his Barns top full of Corn, beſides two great ſtacks in the Yard; and when he ſhould be gathering in his refreſhing Harveſt, for him to be counting up his few in-coming eggs, or ſcrambling with the poor Pigg for Plums under the*

Damſin tree: an ill-contriving Raſkal, that in his younger years ſhould chooſe to lug the bag and the bottle a mile or two to School: and to bring home only a ſmall bit of Greek *or* Latin *moſt magiſterially conſtrued; and would not enter himſelf into one of the great Schools of the Land; where he might have received his belly full of knowledge in full chargers; and afterward having five or ten pounds a year plentifully allowed him by his friends, ſhould forſake the Univerſity, and the Advantages thereof, and go ſneaking into the Country, and ſpend the prime of his years with a company of ſmall Grammar-Singers: a careleſs and improvident wretch, that ſhould be ſo overſeen, as to be deſcended of ſuch an humourſome and phlegmatick Father, who was ſo ſurly, and dull as to beſtow upon him neither Eſtate nor Parts; or that ſhould be ſo inconſiderate and undiſcerning as that he ſhould ſuffer himſelf to be begotten of ſuch mean and ordinary Parents: whereas there be ſo many fine and tall Gentle-folks in the world,*

world, that could have given or procured him preſent preferment: away miſerable and low contented mortal! Weep on, and dye! ſinking in your own ſorrows, and in your own contrived miſeries; for you are likely to have no help, pity or reſpect from us.

After this rate, Sir, he diſcredits the *Countrey-Gentry*, in that Speech, which he makes for them; as if he could find any one creature in the whole Nation (that ever ſaw my *Book*) beſides himſelf, ſo egregiouſly weak, as to miſtake me ſo groſly as he repreſents them to do.

Neither, Sir, would it ſatisfie the Anſwerer to endeavour to make people believe, that it was my opinion, that whatever *diſeſteem any of the Clergy did lie under, was perfectly occaſion'd by their own choice, and wholly to be attributed to their own neglect, and imprudence:* but he muſt needs go about to draw me in, *to undervalue the whole Clergy of the Land:* which he has as much reaſon to hope to do (from any thing that I ſaid)

as to try to perſwade me, that I promiſed in my firſt *Letter to cut my own throat*; and for that purpoſe, he has ſo ordered the buſineſs, that in the *Mercurius Librarius*, to the end of the *Title* of his *Anſwer*, theſe words are added, *viz. Wherein is contained a ſober vindication of the Clergy of* England *from the imputation of Folly and Ignorance.* Now, Sir, although I did not ſpend much time in contriving a ſet commendation of our *wiſe* and *honourable Clergy*; yet in ſeveral places I ſaid ſo much, and acknowledged it ſo far, that I thought that no body, that would but at all attend to what I writ, and were not very humorſome, and peeviſh beſides, could poſſibly miſtake my Meaning; my deſign being not to make a needleſs and ſolemn commemoration of the Learning and Wiſdom of our *Clergy* (which the whole world has always admired, and have reaſon ſtill to do, and our *Adverſaries* to dread) but ſtill to increaſe the number of our

Admirers

Admirers, and that we may become a greater terrour to the *Enemies* of our *Church*. Neither, Sir, was I altogether ignorant, how much the ordinary ſort of our *Engliſh Clergy* do far excel in Learning, the common *Prieſts* of the *Church* of *Rome*. But, Sir, as I told you in my laſt, as there were very good reaſons (ever ſince *Infallibility*, and the ſeveral *Arts* thereunto belonging, was laid aſide) for which it might be convenient that our *Common Clergy* ſhould be richer than theirs: So for the ſame reaſons, it might be requiſite (or at leaſt very deſireable) that it ſhould be *more learned*; but for all this, Sir, the *Anſwerer* taking no great delight in underſtanding what I meant, on he goes *p.* 25. moſt *hiſtorically* ſhewing, that the *Engliſh Clergy*, ſince the beginning of *Queen* Elizabeth's *Reign*, *is much improved*; and the reaſon is, becauſe *they can now preach much better, than the High-Sheriff could then*: whom I muſt grant to be a moſt *admirable Preacher*,

if

if his *Phanſie*, and *Biskets* held out good to the end of his *Sermon*; to which, were it worth the while to reply, it might be ſaid, that ſuppoſing the *Clergy* be ſomewhat improved ſince thoſe days he ſpeaks of; and that the reſt of the world ſtood ſtaring ſtill at the ſame low degree of underſtanding, then a *Clergy-man*, although but a little amended in his judgment, and excelling thoſe of former times, would be much valued, and reſpected. But ſuppoſe the *Laity* have an odd kind of phanſie to enquire, to improve, and in their way and proportion to grow in knowledge alſo; then a little improvement in the *Clergy* will not poſſibly be ſo hugely wondred at, as the *Anſwerer* expects it ſhould be, unleſs he could procure an Order to have all that are now living in the world, to be preſently knock'd on the head, and to fetch from the Grave the *High-Sheriff*, and his *ignorant Halberteers* to admire the growth and increaſe of Learning, that

that is now to be found in the present *Clergy*. But, for my part, I must confess, I know no reason to deny, that the *Clergy of the Land* does daily considerably improve: but withal, I do not perceive where the *Murder*, *Witchcraft*, or the *Jesuitisme* of the business lie, either in wishing that they may still proceed; or in ghessing why they go on no faster.

I believe, Sir, you are sufficiently tired with reading the small devices, that the *Answerer* makes use of to defeat the design of my *Book*, and the hard shifts that he is sometimes put to, to contrive but a *conscionable Mistake*; but when his parts grow low, and his Invention flags, then he is for seeking out for one of my own supposed *Objections* (and presently shutting the *Book*, lest he should read any of the *Answer*) he spends his time in paraphrasing upon that. How often, Sir, he falls into this humour, it would cost the *Reader* near six pence to know. I shall give

give you therefore at preſent, Sir, but one inſtance of it: About the beginning of *p.* 32. he wonders at me very much for ſeeming to ſay, that *the worſt of all Scholars are pick'd out for Divinity. For*, ſays he, *Is it not a ſtrange thing, that they who have diverted to other Studies, ſhould for a great part, prove excellent in their kind, able Lawyers, expert Phyſicians*, &c. *yet they only who ſettle to Divinity, ſhould for the moſt part prove otherwiſe?* Yes truly, it is a very ſtrange thing; and I believe the like was ſcarce ever heard of; eſpecially by an *Anſwerer*, who will neither read, nor gheſs tollerably: For, if he had but taken that ſame *Proſpective-Glaſs, which he adviſed me to look upon the Laity withal, p.* 5. and had he but turned either end of it upon what I ſaid, *p.* 11, 17, 21 & 81. perhaps his wondring in time would have ſomewhat abated; for there he might have found, that very few determine themſelves to the Profeſſion of *Law*, or *Phyſick*, without

out the conſideration of ſome *Eſtate*, upon which they foreſee they may be probably maintained, until they gain skill enough, and reaſonable Confidence, to *profeſs*, what they deſign; and, ſure I am, that there is ſcarce now to be found a *Lawyer* in the *Nation*, that ever got, or is likely to get *Sauce for a Pullet*, but (beſides his *Univerſity*-preparations) has ſpent the beſt part of his time, for ſix or ſeven years together to fit himſelf for his intended Employment; and as for thoſe many others that go only to the *Inns of Courts*, to learn and admire the excellent Knack of eating without a *Trencher*, or to know the *Porter*'s Name, and the four *Terms*; theſe are only a ſhame to themſelves, no great diſcredit to the *Profeſſion*; becauſe they never intend, nor endeavour to practiſe; and if they ſhould go about it, it would be but to very little advantage for them to give a proof of their ill ſpent time; for he that palpably loſes his buſineſs at the *Barr*, once

once and again, merely for want of skill, and not out of pardonable miſtake, he may e'en run home to his Chamber, and lay aſide his *Gown*; for his *Sword* will as well become him in *Michaelmas-Term*, as in the *Long Vacation*.

And theſe, Sir, are the choice and beſt of the Reaſons, that I can find in the *Anſwerer*; upon which, he will not ſuffer any of the inferiour ſort of the *Clergy* to come to any higher degree of Knowledge, before they enter upon their holy Employment. The next thing, that he undertakes to ſhew, is, that ſuppoſing the Ignorance of any of the Clergy be ſuch, as it were convenient to wiſh it leſs; yet that I have either not truly aſſigned the cauſes of it, or have omitted many. And here in the firſt place, he falls upon me as ſeverely, as the very *Caſtle-keeper* himſelf could have almoſt done, for finding fault with the common Method of *Schooling*: In which, his firſt Aſſault, about *Greek* and *Latin*, is ſo forcible and furious,

his

his Reaſonings ſo killingly cloſe and deſtroying, and all his Deductions ſo ſecurely back'd and guarded; that I was almoſt tempted to renounce *Logick*, and all its works, and never to come again within a furlong of an *Vntwiſter of complex Themes*; but preſently to clap Hat under Arm, and to run as hard as legs would carry me, to the firſt man that ſold any *Amo* or τύπτω. About the middle of *p.* 35. (a place I am ſure I ſhall no more forget than *Marſton-Moor*) after a mild and gentle Preface, as ſweet and courteous as *Friend* could deviſe, *viz: I beg your pardon*, ſays he, *if I be not altogether of your opinion, as to the buſineſs of Schooling*. When, alas! (little thinking I of any ſuch danger, ſo nigh at hand) without mercy he ſeizes upon me with the utmoſt violence, and dint of *Logick*, and beginning with a moſt confounding diſjunctive *Syllogiſm*, called by the wicked and hard-hearted a *Dilemma*, or *Cornute* (which you know, Sir, is the moſt barbarous and unchriſtian that

can

can be invented by *man of Argument*; he tells me after this inhumane and ſavage manner; *Either*, ſays he, *it is neceſſary that* Greek *and* Latin *ſhould be learned, or not.* Now, for my part, Fire or Water; burn or drown; I know not which to chuſe. If I ſay not; then he has me moſt cruelly upon the Hip, and brings me over with a moſt deadly Gulſh: For I, thinking nothing of this Miſchief, had gone, and fooliſhly ſaid, that *there were very good Books in* Latin *and* Greek; and therefore, ſeeing I cannot avoid it, I muſt ſay Yes; though it be to the undoing of my Wife and Children. *Yes*, ſays he? *then if neceſſary, thoſe Languages are to be learned at School, or not*: Well: it's e'en as good to be undone at firſt as at laſt; I muſt ſay Yes again. *Very good!* ſays the *Anſwerer*; *and now we have got you thus far, I proceed, and aſſume.* Nay, think I, now I perceive, he intends to kill me alive; now come *French*, *Spaniard*, *Turk*, *Tartar*, or any deviſable thing; for nothing

nothing, I am ſure, can be ſo heathenish, and void of all Grace, as a cruel and blood-thirſty *Aſſumer*: But I muſt be content; for on he goes, and to make an utter end of me, ſays, that if *Greek and Latin are to be learned at School, then a good proficiency is there to be made; and if a good proficiency, then nothing but the meer words of the Languages are to be ſtudied.* But I know, Sir, he'll be ready to ſay that he does not conclude ſo: but I care not for that; for he muſt conclude ſo, if he intended to conclude againſt what I ſaid: For I ſaid nothing againſt the Languages, but only that ſome other delightful Employments might be mixed with them; and that a very competent skill therein might poſſibly with more advantage be gain'd out of ſome other Authors, than out of *Dictionaries*, or *Janua's*, which are not much better. A Lad ſurely may bring up a little *Arithmetick* and *Geometry* (beſide a good Bouget of *Latin* and *Greek*) without breaking the Horſes

Back; eſpecially if his *Fathers man* comes but along with him. And as the *Anſwerer* ſays, he has heard of *Fathers*, *Councils*, and the like; ſo I have heard there is a *Greek Euclid*; and that there be many *Latin* Books, out of which, Knowledge, together with words, may be conveniently learned. But alas! now I think of it, *old Folkes* will not give unto *Children* any Reaſon for fear it ſhould choak them. What give a child rank and ſurfeiting ſence! It will breed Worms, the Itch, Kib'd Heels, and Scabby Heads. *Children* muſt have only Water-Gruel, ſcall'd Milk, Bread and Butter thin ſpread, and gay'd, and eaſie digeſtible words. A *Triangle* brings down the *Pin of the Mouth*; and a *Square*, if it be any thing large, certainly inflames, and cauſes the *Squinzy*. And, as the *Anſwerer* ſays, (*p.* 37.) *It is Memory alone that is to be cheriſhed and employed in Lads; that being the great Storehouſe and Foundation of all Learning.* Yes truly, it is ſo; but for all that, I do not much

much approve, that a whole file of Lads ſhall be all hang'd up indifferently together, for not being able, in the ſame time to get, and repeat ſo many Inches, or Feet of words; whereas perhaps ſome of them, having naturally but a ſmall Faculty that way, have as much reaſon to be whipp'd, becauſe their Hair is not curl'd and flaxen, or their eyes are not gray. And whatever Sence the *Anſwerer* may pretend is to be found in *School-Books* to aſſiſt and help the Memory, yet it is uſually ſo undiſcernable to Lads, that you had as good ſet them to get by heart all the *Signs* from *Temple-Bar* to *Weſtminſter*, as many Tasks that they are oft-times obliged to.

And as for the buſineſs of *Homer*, if the *Anſwerer* will promiſe me not to be angry, I will for once chuſe rather to be of my Lord *Bacon*'s Opinion than his; who tells us in his advancement of Learning, that he can without any difficulty pronounce, that "the Fables of *Homer* (notwithſtand-

cc ing he was made a kind of Scripture
cc by the later Schools of the *Græci-*
cc *ans*) had no ſuch inwardneſs in his
c: own meaning; but however as the *Anſwerer* well obſerves, there is ſomewhat elſe in *Homer* beſides *Achilles's* Toes. But I profeſs, Sir, my mind did ſo run upon the ſo often commended *Moveables* of the *Captain* (πόδας ὠκὺς) that I might eaſily forget the *Buckle-Garters*. But is there no thing elſe in that ancient and venerable *Poet*, but ſtories of *Footmanſhip*, & ſuch like low accompliſhments? Was it not he that laid down the firſt Elements of *Phyſick* & *Chirurgery*; & gave the firſt Glimpſes for ſcraping of *Lint* & *ſpreading Plaiſters upon Leather*? Is he to be undervalued, that is not only the moſt *Chriſtian* but moſt *Proteſtant* of *Poets*; in whoſe Works you may not only find all *Practical Divinity*, as faſt as in the *little Book* of *Piety* it ſelf; but moſt Caſes of Conſcience warily reſolved, and knotty Controverſies acutely decided? Is he to be called a *Rumbler*, who glides as ſmooth as a Star, or a fired

Rocket

Rocket of Tow? who was not like cõmon confined Mortals, born at one dull place; but at no leſs than ſeven the moſt eminent *Cities* of the *Eaſt*? Is he, with whoſe Works *Alexander* alone could take reſt, when as the whole world beſides could not content him; and who has been ſo ſolemnly quoted in all Ages, and ſo generally relied on as the only Standard of *Græcian Claſſicalneſs*, to be compared with *Garagantua*, that was famous for nothing elſe but *Torchchuls*? Alas, Sir, this is nothing to what might be found in *Homer*, if people were but diligent, and go but deep enough into the *Original*. There is the *Jeſuits Powder*, that the world has made ſuch a great ſtir about, lies ſo evidently in one place, that reading but the very Verſe with true *Accent*, will almoſt cure an ordinary *Quartan*: And again, there is the *Philoſophers Stone*; for which people have been groping ſo many Ages: I could ſay ſomewhat concerning a certain long word in the ſecond *Iliad*, that would

encourage an often fruſtrated *Philoſopher*, to call for his deſpairing Bellows, and preſently to blow up afreſh. And indeed moſt of thoſe rarities, which latter Ages have counted themſelves happy, and ingenious in the finding out; as the *Compaſs*, *Printing*, the *Circulation* of the *Blood*, and the like, are fundamentally all in *Homer*; and if people had not been lazy and diſtruſtful, might have been long before brought to light, by a little help of *Didymus* and *Euſtathius*.

And this puts me in mind of what I have heard ſo often ſaid concerning his *Latin Brother*, Prince *Virgil*; namely, that if all *Arts* and *Sciences* were abſolutely loſt, burnt or ſunk; and only *Virgil* left ſecure in the *Capitol*; they might be all moſt eaſily recovered out of him, by one that has but patience, a black eye, and a good *Commentator*. In one corner of a *Verſe* lie very cloſe all the *Secrets* and ſeveral *Syſtemes* of *Aſtronomy*; and though *Ricciolus* has

ſeemed

ſeemed to ſearch many *Authors* for his curious Obſervations, and to have ſpent many an hour in his ingenious Contrivances; yet, if you trace him home, and watch him but cloſely; you will find, Sir, that he is only a *Paraphraſe* of four or five pounds price, upon thoſe bare fruitful words of the Poet——*quo ſidere terram.* From another ſmall quantity of *Princely Verſe* may be retrieved, if need ſhould be, all the practical as well as fundamental Laws of *Policy*; and that *Candia* ſtood out twenty years, only by a right underſtanding of——*Apibus quanta experientia parcis*; keeping cloſe to the Letter; and was afterwards taken by ſome idle, and looſer interpretation of the ſame words; there is nothing more plain. Nay, Sir, I ſhall tell you a little further, what a *Nonconformiſt* not long ago hinted to me, *viz.* That *if the preſent Fathers of our Church would but lay aſide all Eccleſiaſtical Hiſtory, Fathers, Councils, and Canons; he would undertake to*

draw up, out of the Evangelical and Prophetical Writings of Virgil (as he call'd them) *ſuch a Body of Divinity and Church-Diſcipline, as ſhould exactly agree with the Primitive Doctrine and Intentions of our Saviour*; and more than that (giving me a private jogg) he was almoſt ſure, that *if this great Poetical Divine had lived in our days, he would have turn'd out at* Bartholomew; *for he found ſome notable Inſinuations in the Author againſt the Surplice, and renouncing the Covenant.* So that, Sir, upon further conſiderations, I muſt be forced to acknowledge what the *Anſwerer* ſays *p.* 38. that *together with the Fabulous part of Poetry, there is a great deal of uſeful Learning to be found.*

But withal, Sir, I muſt beg leave to put in a Caution or two, as to what was ſaid a little before concerning *Homer*; and then not a word more of *Homer* all this year. And firſt of all, I have made ſome little enquiry concerning *Alexander*'s laying him

him under his Pillow; and I find that the Learned differ; ſome placing him only upon a Stool by the Beds-ſide, and others over his Head upon a little Ridge; the ancient *Manuſcripts* not fully agreeing about ὑπὸ and ὑπὲρ; and as for *Rablais*, I ſhall not undertake for his being of the *Reformed Religion*; but as to *Divine Myſteries*, I think that *Homer* and *he* may equally pretend: and though compariſons are odious, yet I am ſomewhat forward to acknowledge, that the mighty Spirit of *Garagantua* declining the vulgar way of coming into the world, and cunningly crawling up the *Hollow Vein*, and ſo making his Eſcape under his *Mothers* Ear, is not much inferiour either for honour or ſtrangeneſs to that *Seven-city* Birth of *Homer*. I meet indeed ſometimes with idle extravagant people, that are ſo prophane as to compare his *Poems* to *Chivychaſe*; but ſuch I always check; ſhewing them plainly, that when the *Poet* has a mind to recreate his *Readers*

ers to purpoſe, than by the elegant help of his little tickling τε's and δε's, he could do it ſo effectually, that nothing ever came more delightful from the Town of *Athens*. What more *Theorbo-like* than τὸν δ' ἠμείβετ' ἔπειτα ποδώκης ἀνδρῶντε θεῶντε. What more ſmooth and celeſtial than σχοινόντε, σκωλόντε, πολύμνημόντ' ἐτεωνόν. But inded when the Broad Sides of *Poluphloisboio's*, the *Hippodamoio's*, and the *Poluſcarthmoio's* are dreadfully diſcharged towards the upper end of the School, and the noiſe thereof come grumbling down like a Cart over a wooden Bridge; I will not ſay, but that a ſmall Lad or ſo, of a tender Conſtitution, may chance to creep underneath the Table. But to make an end, Sir, of this; queſtionleſs there is a very peculiar and ſecret worth in ſeveral Authors; and if you want a Bit of ancient *Authority*, to plant *Claſſically* upon the Title-page of your *Book*, there is none that is more fit, or has been more ſerviceable, than the worthy

Poet

Poet before-mentioned. Nay, ſo ſerviceable has he been in this kind, that I durſt almoſt venture to ſay, that if he ſhould by any Misfortune be afterwards utterly loſt, he might be ſo far pick'd up by pieces out of Title-pages, that there ſhould ſcarce be wanting one τὸ δ' ἀπομῤῥόμενον——.

And thus having done with *Greek* and *Latin*, I ſhall now, Sir, follow the *Anſwerer* to *p.* 39. where he tells the world, that if *he would have made the worſt Conſtruction of all things*, (and indeed worſe I think no body could have made very eaſily) *it is my Opinion that thirteen or fourteen years of age is old enough for a Boy to be dubb'd a Freſhman in the Univerſity*; whereas I only ſaid, it is but very low and ſlender diet to live ſixteen years upon the meer ſtrength of words: but notwithſtanding that, he hurries on in a moſt ſharp confutation of me, *cæteris paribus*, as he did about *Greek* and *Latin*: but yet ſomewhat warily, quoting by the way

way Dr. *Hammond*, *and another that were admitted into the Univerſity at thirteen, and did well.* Whereas, in that place, it never enter'd into my thoughts to conſider to what years it was beſt to continue at *School*: but only, let the time be what it will, I thought that ſome of it poſſibly might be better ſpent. But the *Anſwerer* does no more here, than in many places beſides: for where the confutable matter grows ſcarce and thin; then he is for making ſome certain opinion for me; and having deputed me to ſay ſuch and ſuch words, *he begs leave to ſuggeſt ſomewhat p.* 40. and then he falls with all vengeance upon that ſame poor *opinion* of his own deviſing: and knocks it and bangs it, to duſt and aſhes. And this humour is ſo powerful upon him, that within two or three pages he is at it again, *viz. p.* 43. *it does not*, ſays he, *always neceſſarily follow, that Rope-dancers in the Schools prove Jack-puddings in the Pulpit.* No verily, it does not; and I knew

I knew it very well: but that does not hinder, but that it may ſometimes follow, or very often, or *uſually happen* (as I ſaid pag. 33.) I pray, Sir, when you meet the *Anſwerer* next, deſire him to look a little better to his words: He could not be content to put in *always* inſtead of *uſually*; but he muſt bind it, and ram it with *neceſſarily*; ſaying, *it does not always neceſſarily follow.* I owe him, as I remember, a little curioſity for treating me ſo barbarouſly about that ſame troubleſome word *whatever.* I wiſh with all my heart, that he had not ſaid *always*; for an old *friend*, an old *acquaintance* to ſay *always*! and to put in *neceſſarily* beſides! it was certainly a moſt unhappy overſight. But then, I liked that which follows ſingularly well; *i. e.* having made me to ſay, that *all that ever had been Prævaricators and the like, did always neceſſarily prove Triflers in the Pulpit. There*, ſays he, *I think I have catch'd him bravely; for I know ſome that never came there;*

and

and others that have; who behave themſelves very gravely and ſeriouſly. Yes, and ſo do I know ſeveral, that have been courted, or forc'd to undertake thoſe *publick places* of *wit*; who are now in their ſeveral *profeſſions*, as conſiderable *perſons*, as belong to our *Nation*: But yet for all that, as I believe, that it was not *quibling* which made them ſo *conſiderable*; ſo ſtill I am apt to think, that ſuch exerciſes do provoke ſlender-witted Lads, to ſpend too much of their time in ſuch trifles; who having no ſuch tempting Examples, nor hopes of applauded jeſts, might poſſibly have employed themſelves in ſuch ſtudies, as might have made more for their own, as well as the Worlds Advantage.

I wonder what the *Anſwerer* counts worth the while, when he ſays, pag. 44. *he thought it worth his, to add a ſupplement to thoſe things, which I had reckoned as cauſes of that Ignorance, that is in ſome of the Clergy.* I am not, Sir, ſo ridiculouſly

ſilly,

ſilly, as to ſay that nothing might be added: But yet in all ſober ſadneſs, the *Anſwerer* muſt excuſe me, if I ſay down right, that the *Accompt* which I have given, does not at all appear *imperfect*, by any addition that he has made. For firſt of all, ſays he, *I have skipp'd over the dulneſs of ſome mens natural parts.* Surely thoſe places were not rent out of my *Book*, that tell him, not only that a *Lads* parts ought to be gheſs'd at, and oft-times might; but that diſcreet and wiſe *Phyſicians* ſhould alſo be conſulted, before it ſhould be determined that he ſhould live by *Learning:* I did not indeed give any particular directions that every Lad, before he was ſo determined, ſhould take a certain *purge*; and according as that ſhould be found to move the *humours quicker* or *ſlower*, ſo he ſhould be reſolved upon, as *ſprightful* and *apprehenſive*, or as *dull* and *incapable:* But excepting that one thing, all care was taken that any man (beſides the unreaſonable

ſonable *Anſwerer*) could poſſibly expect: But yet for all that, he ſays alſo, that *I forgot the ſhort ſtay, which ſome make at the Univerſity; which in truth*, as he ſays, *I had great reaſon to have taken notice of.* Which I did, as I think, ſo plainly, that I know not how to have done it more, unleſs I ſhould have got it engroſs'd upon *Vellom* in great *Text hand*, and have ordered every word to begin with a vaſt *red Letter.* But theſe omiſſions of mine he hints at by the by only: But *pag.* 45. he pitches upon three very remarkable things, which he ſays, *by my favour, he thinks I have not conſidered, and yet they are ſuch as do much concurr to the keeping of ſome of the Clergy low in Learning, viz. want of Books, want of time, and want of learned Company.* Now, Sir, if you remember, the *Anſwerer ſays, that he gave a ſhilling for my Letter, and read it.* But, for my part, I profeſs I can ſcarce tell how to believe him; for he writes and anſwers, as if he had lived altogether

ther at the *Molucco Iſlands*, or, as he ſays of himſelf in his *Preface*, *like one that is out of the World of Books. What can we do*, ſays he, p. 44. *without Books, unleſs Learning were infuſed and inſpired into us by a Miracle?* and again, *What can we do with Books, unleſs we had time to read them?* Very right; and ſo ſaid I: And I know no difference, but only I ſaid it in *Michaelmas* Term, and he ſays it in *Hillary*. It is, Sir, to me a very ſtrange thing, that the *Anſwerer* ſhould ſeem perfectly to forget what I ſaid; and yet take the very ſame words, and Print them, and ſell them for *ſupplements* and *new diſcoveries* at the *Kings Arms* in S. *Pauls Church yard*, which were ſold three months before at the *Angel* in *Cornhill*.

And thus, Sir, I have in ſhort conſidered what the *Anſwerer* had ſaid as to *Schools* and the *Univerſities*. It is time for him now to call me to an accompt concerning *preaching*. Which he does *pag.* 53. and firſt of all he

ſets upon me with a charge general, for endeavouring to bring the whole *Office of Preaching into Contempt.* I wonder that, when he was about it, he did not thruſt it home: and accuſe me of cutting off the late *Kings* head; or that I had a deſign to burn all the *Bibles* that were to be found; from the largeſt that lies on the *Desk*, to the ſmalleſt *Geneva*; not leaving, if poſſible, ſo much as a *Pſalter* or *Primer* in the whole Land: and that to his knowledge I did intend to begin this *Antichriſtian* work upon the firſt of *June*; that the billets moſt certainly were already provided; and that I had ſpoke for the bruſh wood to be brought out of *Kent.* When people fall a gheſſing, I love they ſhould gheſs to ſome purpoſe. I hate all ſmall ambiguous ſurmiſers; all quivering and mincing conjectures: give me the luſty, and bold Thinker; who, when he undertakes to Prophecy, does it punctually. *You write*, ſays the *Anſwerer, at that rate, as if you had a de-*

ſign

ſign to bring the whole Office of Preaching into Contempt. Who can tell, Sir, what my deſign was, but my ſelf, any further than it may be judged by my words? let every body deſign for himſelf: why ſhould one man deſign for another? would not the *Anſwerer* think, Sir, that I were very frantick, if I ſhould tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a deſign to diſparage himſelf and his *Profeſſion:* or, that he has managed his buſineſs ſo ſlenderly, as if I had hired him to ſet forth a mean *Anſwer*; and thereby to build my ſelf a Reputation upon the weakneſs and miſtakes thereof. This, Sir, would look like a ſlie and ill natur'd Inſinuation: or like one of thoſe *ſame diſingenuous ſquints, with which* the *Anſwerer p.* 57. ſays *my Letter looks upon the Clergy.* But is it for certain that I am againſt all *Preaching?* and that my deſign is to bring that holy exerciſe altogether into Contempt? Might not ſome fa-

vourable and tender hearted man by no means be perſwaded to think otherwiſe? *no, by no means*, ſays the *Anſwerer*: for that *I running through the whole method of Preaching*, he finds *that I am againſt all Prefaces, Similitudes, Diviſions, mollifying Sentences, Latin and Greek, fleſh and fiſh, Mr. Dod, and all that is good.*

And of all things, Sir, which trouble the *Aſwerer*, I perceive nothing does it more, than that I ſhould ſpeak ſlightly and meanly of *Prefaces*. *That ſeems*, ſays he, (*p.* 55.) *to me that our very Prefaces are ſlighted, and meanly ſpoken of*: and if ſo; *then farewel all Religion: farewel Church and Steeple: farewel Pulpit and Cuſhion*; *what take away our dear Prefaces! Can he be a well-wiſher to Preaching, who will not ſo much as let us begin our Sermons? and can he be an encourager of hearing the Word, that will not ſuffer the attention of the Auditors to be prepared by a conſiderable Preface? or a friend to the reading of the Bible, that will not allow ſo much of the firſt of* Geneſis,

ſis, *as to make mention of* Adam? *what againſt Prefaces! has he ſo little knowledge of the Scriptures as to forget St.* Luke *the great Evangelical Orator? is he of no worth or example with him? methinks the beginning of his Goſpel might have taught him more modeſty, and manners, than to be againſt Prefaces: and is there any hurt to begin a Sermon with* Adam, *ſeeing there is ſuch a great affinity between the Old Teſtament, and the New; and that many Texts in the New do ſo plainly refer to the firſt* Adam? Yes truly: becauſe it ſeems not convenient that the Sermon upon *good Friday* ſhould have the ſame beginning with that upon *Trinity Sunday:* becauſe I ſtinted them on this ſide *Adam*, and that too, when the *Text* was in the *Revelations*, ſaying nothing at all but they might begin at the *flood*, the *Captivity* or the like: becauſe I knew it was the humour of ſome to ſpend half the hour in beginning to begin their Sermons; fetching their Preface as far off as they could turn the *Bible* backward:

and laſtly, becauſe it ſeems reaſonable that people (as far as might be) ſhould be inſtructed in all the ſeveral duties of their *Religion*, and have the greateſt and moſt uſeful parts of the *Scripture* explain'd to them: therefore am I againſt all *Prefaces*. I wonder he did not conclude that in my heart I was againſt *Adam*, *Moſes* and the *Prophets*; he might have done it as well, if he had but thought of it. St. *Luke* has a ſhort and ſuitable *Preface* of four Verſes, to his whole *Goſpel*: but begins neither with *Adam* nor *Belſhazzar*: and you know, Sir, St. *Chryſoſtome*, the *Orator* of the *Church*, has many Volumes of *Homilies* or *Sermons*: but as I remember, there are very few *Prefaces* taken from *Adam*; and yet you know, Sir, the *New Teſtament* did as much refer to the *Old* and *firſt Adam*, in St. *Chryſoſtome's days* as in *ours*; the *affinity* being not much increaſed ſince: and if the *Anſwerer* pleaſe to look, he ſhall there find the *Holy Father* to have *Prefaces* proper and peculiar to the time, occaſion

occaſion or ſubject of his diſcourſe: and ſo have all *Orators*, anſwerable to the matter they intend to ſpeak. *Tully*, you know, Sir, and *Demoſthenes* were often call'd upon for Speeches, but they knew how to prepare their *Auditors* without diſturbing *Romulus* or *Theſeus*: and yet you know, Sir, there was a very cloſe *reference* between *Catilin* and *Romulus*: for *Catilin* ſhould have burnt the very City of *Rome*, which *Romulus* had founded. But the *Orator* thought it better to begin with *Quouſque tandem*, than *Cogitanti Romulo*: And I believe his preſent *Majeſty* much wondred to what *Nation* he was reſtored, when the Rhetorical *Mayor* welcom'd him to his *Corporation* with a long Complement deriv'd from *Adam*. I am not, Sir, (God forbid that I ſhould) againſt the Anſwerer's putting into his *Prayer* (for perhaps it may be part of it) that *the words which he is to preach may be as goads, and as nayles faſten'd by the Maſter of Aſſemblies*. But if he ſhould begin every *Text* in the

Bible with that very ſame *Preface* (which he may equally do) I believe ſome idle people would ſay ſomewhat; I cannot certainly tell what. The *Anſwerer*, Sir, *invites me* (p. 52.) *very kindly to hear him preach, and that if I will go over, he will give me one of the beſt of his Sermons.* But if I do, Sir, I think to ſend him word to deſire him (for that day) to forbear *Belſhazzar*; let him do all the year beſides, as he thinks fit. I ſhall alſo take it for a Favour, if he would not begin his *Sermon* thus, *As Abraham ſate in the Tent Door, and lifting up his Eyes, and looking, behold, three Angels appeared before him; ſo if you pleaſe to ſtand with patience and expectation, you ſhall ſee me coming towards you in theſe three Particulars.* And, if with any convenience he can diſpenſe with it, I would beg of him, that he does not take that of *Iſaiah*; *Come ye buy, and eat, yea, come buy Wine and Milk, without money and without price*; or if he does, that he would not tell me, that *his Text is like a ſpiritual Sack-*

Poſſet;

Poſſet; for I was told ſo once, and I ſcarce ever loved *Sack-Poſſet* ſince. Poſſibly alſo I may obtain at his hands not to take that of the *Apoſtle* to *Timothy*, *This is a faithful Saying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief*; not but that it is a very good place of *Scripture*; but it is a *Text* that has been imagin'd juſt like a *Chriſtmas Feaſt*; *conſiſting of three Diſhes*; *the firſt Diſh was to be commended for its ſoundneſs*; *This is a faithful Saying: the ſecond for its ſweetneſs*; *it is worthy of all acceptation: and the third diſh was a Propoſition, conſiſting of five Ingredients.* Now, Sir, if the *Anſwerer* had had but the *untwiſting*, the *dreſſing*, and the *ſerving up* of this Luſcious *Propoſition*, what a *Feaſt* would the people then have had? what wonderful variety of *Subjects* and *Prædicates* might this diſh have afforded? How many choice and Princely *Bits* might have been here diſcovered? and how plentifully might it have been *ſtuff'd*,

and

and *larded* with juicy *Latin* & *Greek*? *a Diſh of Propoſitions!* I would go a Mile to ſee, if it were but one ſimple one in a *Diſh*; and to conſider, how puzled the *Kings* Carver would be to take off the *Subject* from the *Prædicate*, without endangering the poor thin lurking *Copula*. Now, I know, Sir, ſome are of ſuch nice and faſhionable ſtomachs, that common ſence and truth will not down with them, unleſs it be *haſh'd* and *fricaſſed*; they muſt have their *Barricado's* of greedy deſire, and *Eſculado's* of virtue, and *Chriſt* muſt be the *Dauphin* of Heaven; but, for my part, I had rather have any plain and homely entertainment, ſo it be freſh and wholſome, than a whole *Platter* full of ſuch *feaſting Prefaces*; which with a little new garniſhing ſhall ſerve for *Eaſter*, *Whitſuntide* and all the *Holidays* in the year; for your *Propoſitions* are a ſort of Diet, that will keep a long time in *Sowſe-drink*; if they do but now and then change the *Pickle*, and take a *new Text*.

I do not at all queſtion, Sir, but that you knew very well before (as well as now) what that meant, which I ſaid about *Prefaces*. But I have very little hopes of the *Anſwerers* being ſo ſuddenly improved, as to underſtand me yet; who has given ſuch late *Inſtances* of his ſlowneſs before: But however, I proceed, Sir, to the buſineſs of *dividing* of *Texts*: and what I ſaid as to that in my former, was upon this accompt; namely, that it was a thing very eaſily to be obſerved, that many that went into *Holy orders* to inform and ſave men, ſpent too much of their time in *Logical* oſtentation, and nice *Diviſions* of their *Texts*; and after ſuch a manner, as they had very little Authority for ſo doing, either in ancient *Holy Writers*, or in other good *Authors*; of which, I believe, we may ſearch a great many, before we can find any *Melting, dropping or diſſolving* the matter that they intend to treat of. We are bluntly told by the *Orator*, *Bonorum tria ſunt genera*, and

and *Accuſationis tres ſunt partes*; and by *Cæſar*, *Gallia eſt omnis diviſa* (not neatly and featly *liquefacta*) *in partes tres*; and I know not how the *King* would take it, if they ſhould tell him, that his *Dominions* were to be *melted* into *England*, *Scotland*, &c. and notwithſtanding the *Anſwerer* thinks himſelf ſo plain and practical, when his *Text falls aſunder* into *Subject* and *Prædicate*; or into *Antecedent* and *Conſequent*: yet for all that, I'le undertake if this be in a Countrey-village, he had better let down the Treſs of his *Text* into the *Fore-horſe* and *Thiller*; for they underſtand no *Subjects* and *Prædicates*; only the *Kings Subjects* and the *Kings Prædicates*. They much miſtake me (as the *Anſwerer* did) that think I was ever any further againſt *Text*-dividing, than either where it was not underſtood, or was not neceſſary.

I always thought that he that took that to the *Corinthians* for his *Text*, *Sin not*, had much better have let it

it continue whole (it being but ſhort) than to *divide* it into a *Command* and a *Prohibition*; a *Command*, *Sin*; a *Prohibition*, *Not*. I have alſo ſometimes thought, that their *Logical* pains may be ſomewhat ſpared; who when there is no need of it, divide every thing (be it what it will) into *Affirmative* and *Negative*: For inſtance; it is ſaid *Job* 1. *There was a man in the Land of Uz*: Homo non Lapis, *a Man not a Stone*: Homo non Lignum, *a Man not a Tree*: Homo non Leo, *a Man not a Beaſt*: And by the way, Sir, mind what poor *Lignum* and *Leo* are forced to ſignifie for the letter ſake. In like manner I thought him alſo in the late times a little too nice, and tender of his credit; and ſomewhat too profuſe of his *Logick* and *Rhetorick*; who being to preach upon that of the *Acts*; *Silver and Gold have I none, but ſuch as I have give I unto thee*: Whenever he had named his *Text*, *deſired the people*, in all haſt, *to take the words not litterally, but al-*

alluſively, for that he had good ſtore of money chinking in his pockets; beſides what he left at home in his coffers. Doubtleſs a cautious foreſight of following Objections, and an early removing of the ſame, are great inſtances of wiſdom, and diſcretion: but he that taking that of *Malachi* concerning the *Sun of righteouſneſs, &c.* laboured moſt earneſtly to convince the people, that it was not the *Moon of righteouſneſs; for the Moon ſhall be troden under foot. Rev.* 12. 1. And again he that ſhall tell us that *God was pleaſed to ſend his Son into the World, and not his Daughter:* or the like. Such as theſe, I muſt needs confeſs, have ſomewhat too low apprehenſions of the capacity of their Hearers. He that undertakes to preach about Repentance, or true Religion: nothing certainly is more neceſſary and proper for him; than to let the people know, that they do not conſiſt in looks, eyes, and noſes; for ſuch things with ſome are miſtaken for godlineſs. But when the

the *Scripture* tells us, *There was a Man in the Land of Uz*; or that *God was pleased to send his Son*; that any body should think that this *man* might chance to be a *stone*; or this *Son* to be a *Daughter*, is strange to conceive.

We read that *Christ opened the Scriptures: and expounded out of them the things concerning himself.* We read also upon what occasion it was that *Felix trembled*; *and what a great number were converted* (without *Prædicaments*) *by one Sermon of S.* Peter. What the immediate Successors of our *Saviour* and his *Disciples* did; we have little left concerning their manner of *Preaching*; though 'tis to be supposed that they spent their time in bringing people to the *Christian* Faith; by expounding to the *Jews* the *Prophets*, and convincing them that *Christ* was come; and by converting the *Gentiles* to a *Religion* that contained the best Principles of Life. What was done after the *Church* was in some measure settled: and that the number

ber which was received into Orders was so considerably increased, as that there might be, at least in *Cities* and great *Towns*, some continuing *Ecclesiastical person*; may be best seen by such as were aftewards *Governours* of particular *Churches*; which, as we find, made it their business to confirm people in that Faith which they had received; and to strengthen them to all good works; which they did by preaching against such *Heresies* and *Errors*, as they found the *people* were apt to be carried into; and by fortifying them against such *Vices* as they perceived the time and place was most inclinable to: And that this was the manner of their *Holy Employment*, is very plain by S. *Basil* and S. *Chrysostome*, and many of the rest; where one may read a great many good *Sermons*, but very few *Texts*, or peculiar Sentences of the Bible pitch'd upon; much less so *Logically* and *Metaphorically* dress'd, as some affect. I believe there were very few *Texts* that

that *melted* and *dropt* aſunder for the firſt five hundred years. Notwithſtanding (as the *Anſwerer* obſerves) the *Scripture* tells us, *My Doctrine ſhall drop as the Rain*; for they had the *Bible* as well as we, and knew the meaning of that place, as well as the *Anſwerer*. But yet, for my part, I never was, nor yet am againſt a *Text* being taken, or being divided; there being (as may be by and by mentioned) conſiderable conveniences in both; but yet one may preſume to think, that it is much better only to ſay; "Good people, we are "met together this day in the Name "of *God*; and I do intend to ex- "hort you to *Charity* or *Temperance*; "or to convince you of the *Provi-* "*dence* of God; and this I ſhall do "(by *Gods* help) according to the "*Scriptures*; than to take formally and ſolemnly ſome place of Scripture where the word *Charity*, *Temperance*, or *Providence* is, and ſpend the whole time in *Logical* Cuts, *Metaphyſical* Curioſities, and Learned

Impertinencies. And hereupon it may not be amiss, to take notice of what a very *Worthy Clergy-man* observed; "There be, (says he) two "sorts of *Ministers* that occasion "their own contempt; the idle, "negligent and careless; the other "those who over-do, or do more "than enough; such I mean, as affect nothing else, but quaint and "curious *Phrases*; or are unmeasurable in their *Quotations* out of "all *Authors Ecclesiastical* and *Prophane*; or soar aloft in unnecessary "*Speculations* far above the capacity "of their *Auditors*. These over-do, "*& magno conatu magnas nugas*, "take great pains, and eviscerate "themselves, as it were, to weave "a Web, which when it is ended, "is fit for no other use, but as an unprofitable thing to be swept away. The *Answerer* perhaps would be apt to say, that it was some pert and self-conceited *Divine*, that admiring his own Style, and way of Preaching, talks thus: were it not that a very

Learned

Learned and Reverend *Biſhop* did much admire, and ſolemnly commend his Ingenuity, Learning, Worth and Integrity. But to return; I ſay it is much better of the two to follow the way of the *Homilies* of our *Church*, which are plain, practical, and may be underſtood by moſt; than to be ſo nice, critical, and ſcholaſtical, as few or no body ſhall be the better.

But yet notwithſtanding I am not of their mind; who thinking themſelves the profound *Reaſoners* of the Age, and the deep *Enterers* into Truth; do thereupon deſpiſe all taking of *Texts*, and dividing thereof; thoſe I mean, that for faſhion ſake, ſhall take you indeed *Text* after *Text*; as if they would explain to you all the conſiderable Myſteries of *Religion*; and acquaint you with all the Encouragements that tend to a good Life, that are to be found in the *Bible*; and carry you through ſuch a Body of Divinity; but the *Sermon*, I thank you, (except it be

juſt the beginning) ſhall be very near the ſame: for a new *Text* may be taken with that prudence and warineſs, that the ſame *Sermon* ſhall ſerve a man many a day; as ſuppoſe this *Sunday* he takes that of S. *Matthew*, *My Yoke is eaſie, and my burden is light*; about a month after, it is time poſſibly to take forth: and then he is for that of S. *Paul* to the *Romans*, viz. *Which is your reaſonable Service*: and a while after for that in the firſt *Epiſtle* of *John*; *And his Commandments are not grievous*. Now, Sir, here is the Craft of it; if they take *Texts* ſutable to the occaſion, and divide them accordingly, they could not then for ſhame, and Conſcience, but meddle with one word or other that is there to be found. But if they read the *Text* only in the whole; and take it between finger and Tumb, and ſhew it plainly to the people; that it is a good *Text*, a fair *Text*; and that there is no deceit in the buſineſs: after the *Pariſh* have had this general

view

view, he may privately pocket it up again; and then for *Chriſtian Religion*, and the *excellencies thereof*: only this Caution is to be obſerved; that if the *Text* be in the *New Teſtament*, any where between S. *Matthew* and the *Revelations*, then it is to be ſhewn, that *Chriſtian Religion is much beyond the Moſaical Doctrine and Diſpenſation*; but for variety, if the *Text* be in the *Old Teſtament*, then the caſe is altered; and you are to ſhew that the *Moſaical Doctrine is very far ſhort of the Chriſtian*. Nay, Sir, ſome there be that are ſo daring, that ſhall venture to take a *Text* about *Swearing* or *Adultery*, as plain as can be pick'd, and as hopeful to bring forth a Diſcourſe of thoſe Subjects, as could be wiſhed; and yet, for all that, with a little ſly *Preface* ſhall draw you (before you be aware of it) into the old buſineſs of *Chriſtian Religion*. Now, Sir, the next thing that the *Anſwerer* has to do, is to take notice, that *this looks like a diſinge-*

nuous Squint upon Christian Religion. Yes, Sir, he may ſo; and go on, and tell people, that it is my whole Deſign to bring in the *Turk*; he may do it with as much Conſcience, as to report that I *was againſt the whole Method of Preaching.*

And as ſome are ſo bent upon Preaching nothing but *Chriſtian Religion*; as if *Joſeph* of *Arimathea* was juſt newly come over: So others there be that have their particular and darling Notions, which they will force to be intended in almoſt every Verſe of the *Bible*; for inſtance, one, ſuppoſe, having ſpent ſome conſiderable time in ſtudying the Nature of *Original Sin*, and finding, as he thinks, ſuch wonderful things as were never plainly diſcovered before; hence is he preſently ſo full of the ſecrets of *Original Sin*, that if the Pariſh ſhould joyn, and add ſix pence more in the Pound to his preſent *Tithes*, they would ſcarce get a *Sermon* about any thing elſe: You may ſet him to preach about the

the Birth of our Saviour, his Life, Death, Reſurrection, Aſcenſion, or what you will, *Original Sin* is ſtill the word for all that; and this calls to mind what my Lord *Bacon* reckons a great hinderance to the advancement of Learning, and of doing good in the world; *viz.* people addicting themſelves to ſome one peculiar and beloved opinion; and ſo making all things of that, and bringing all things to that; they will ſuffer nothing elſe to be in the whole world: and thus *Gilbertus* having made ſome few and lucky experiments upon the *Loadſtone*, not uſually obſerved before, preſently writes a Body of *Natural Philoſophy*, and turns all the whole world into *Loadſtones*. Thus, Sir, Sleep *draws* me to bed; and Buſineſs *pulls* me *out* in the Morning; Affairs abroad *draw* me from home; and Occaſions at home *draw* me back again: And in ſhort, man is born, lives, and dies by nothing elſe but *Magnetical attractions*. And to con-

clude this, Sir, I cannot forget him who having at ſome time or other been ſuddenly cur'd of a little Head-ach with a *Roſemary*-Poſſet, would ſcarce drink out of any thing but *Roſemary* Cans, cut his Meat with a *Roſemary* Knife, and pick his Teeth with a *Roſemary* Sprig: Nay, Sir, he was ſo ſtrangely taken up with the excellencies of *Roſemary*, that he would needs have the *Bible* cleared of all other *Herbs*, and only *Roſemary* to be inſerted. I think, Sir, (notwithſtanding this Digreſſion) I am not far from my buſineſs; *viz.* that it is very convenient both for the *Miniſter* and people to be acquainted with variety of Matter; and that it be delivered, according as there be opportunity; ſeeing that after this manner are the *Homilies* of our *Church* moſt wiſely and gravely compoſed; as alſo thoſe of the antient *Fathers*; treating about the moſt conſiderable and different ſubjects in *Divinity*.

Having now told you, Sir, in what

what Sence I was againſt *Prefaces* and *Diviſions*; I ſhould now proceed to what follows: but becauſe it ſeems, that the *Anſwerer* having conſulted his *Neighbours* about their *Texts*, *found ſo few of them like any thing*, I thought fit to let him and you, Sir, know what abundance of *Likeneſſes*, (beſides many other dainty things) I happen'd on in one little pretty *Sermon*, call'd the *Wedding Ring fit for the finger*, or *the Salve of Divinity on the Sore of Humanity*. Do you perceive, Sir, he is got already upon the *Ropes*, before he be paſt the *Title-page*; *Finger* and *Fit*; *Salve* and *Sore*; *Divinity* and *Humanity*. But to go on to the *Similitudes*; The *Text* it ſelf, indeed, was only *like the Iron Gate that opened to* Peter *of its own accord*; *dividing it ſelf into three parts*; and that is enough for any one *Text*. But then as for *Man* and *Wife*, they ſhould be like, or are like, all the *Two*'s that are to be found in the *Bible*, or almoſt any where elſe. Firſt,

Husband

Husband and Wife ſhould be, as the two milch Kine, which were coupled together to carry the Ark of God; or as the two Cherubims, that looked one upon another, and both upon the Mercy-Seat; or as the two Tables of Stone, on each of which were engraven the Laws of God. But in ſome Families, *Man and Wife are like* Jeremiah's *two Baskets of Figs, one very good, the other very bad;* or *like Fire and Water; whilſt one is flaming in Devotion, the other is freezing in Corruption. Husband to the Wife is ſometimes like a Fore-horſe in a Team, that will not draw; and the Wife is oftimes to the Husband as the Ivy to the Oak,* for a certain bad reaſon there given: *they ſhould indeed be like two Candles burning together; or like two fragrant Flowers bound up in one Noſegay,* or *like two well tun'd Inſtruments;* or *laſtly, like two Springs meeting.* Again, *Husband and Wife are as a pair of Oars, to row their Children and Servants to their deſired Haven;* or *like a Cock and a Hen,*

both

both ſcraping together in the duſt-heap, to pick up ſomething for their little Chickens; and they ſhould be like the Image in the Looking-glaſs; or like an Eccho that returneth the voice it receiveth; or like any thing elſe. And thus much concerning *Likeneſſes.* Now, Sir, if you be for *Sleight of hand,* you ſhall ſee as fair *turns,* as ever were ſhewn above-board. *When man was made, the four elements were taken out of their elements:* That's done as truly according to Art, as old *Hiccius* himſelf could have done. Again; *He that made man and all the reſt, made man over all the reſt:* Neat and cleaver as may be! *Though Man had many Creatures to ſerve him, yet he wanted a Creature to ſolace him.* Poor *Chuck*, take a glaſs of Sack, for keeping the Letter ſo prettily! *Though man alone may be good, yet it is not good for man to be alone.* Brave, I profeſs! I think we had beſt take him off; for he will ſpoil himſelf. *Where there is no Generation, there can be no Regeneration.* Better and better; I think he improves.

He

He that made man meet for help, makes a meet help for man; though man wants ſupply, yet man cannot ſupply his wants. But to conclude this pleaſant *Gentleman: Though ſome have ſtyled Women to be like Clouds in the Sky, yet a Preacher ſhould not be ſilent, for thoſe who are ſilenced from Preaching.* If you have a mind, Sir, to ſee any more of this ſanctified Wit; you may have it in the *Non-ſuch Chriſtian Profeſſor in his Meridian Splendor.*

And now, Sir, according to what I was about before, I go on concerning *Quotations* out of Learned *Languages:* againſt which I ſaid nothing, when it was either needful, or profitable; but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure *Latin*-ſake it ſelf, is very inſignificant to thoſe that do not underſtand it; and not mightily rejoycing to thoſe that do. But then ſuppoſe that which is *quoted*, be very proper, expounding, and elegant; and out of the moſt Primitive *Fathers:* Nay, though it be out of the *Bible* it ſelf; I know

know not to what purpoſe it is, where I am ſure and certain no body underſtands me; for he that tells a perfect ignorant Pariſh, *Quorſum hæc perditio?* or, *Faciamus hîc tria Tabernacula.* If he be not very honeſt, may not he impoſe upon them *In nova fert animus, to what purpoſe is this waſte?* or, *Arma virúmque cano*; *Let us make here three Tabernacles*; without the people diſcovering the bad *Tranſlation*: But I know the Anſwerer is of opinion that there is ſuch a native and unexpreſſible richneſs in ſome words, that cannot be poſſibly rendred and communicated. Yes, there is ſo; a great richneſs and hidden Treaſure, and I ſuppoſe will continue ſo, where the people do not underſtand. Give a Countrey-man one of the *Anſwerer's happily compounded words out of* Plutarch, and you had as good give him a Slice of a *Milſtone*, or a corner of a *Brick*. The *Anſwerer* indeed that can reliſh, and is well acquainted with the *haut gouſt* of a long *Greek* word, may, as he ſays, *do himſelf a kindneſs,*

and

and gratifie his own underſtanding; but the poor *unintelligent* may ſit with dry lips, and be ſtarved for all *Plutarch*. *But O*, ſays he, *p.* 64. *Ignorant people ought not to be impoſed upon: and if you ſhould give them the* Engliſh *without the* Latin *they might ſuſpect you: and when you tell them it is S.* Auſtin, *they give great heed.* And does not he think that they would be as attentive, if he ſhould *baptize* them, *marry* them, *bury* them, or do any thing elſe to them in *Latin*? nay, might he not *excommunicate* all ſuch a *Pariſh*, and make them ſmack their Lips again, telling them it is delicious and comfortable place out of the *Father*? or give them to ſwallow down eight of the biggeſt Curſes in the *Bible*, inſtead of the Beatitudes? I do not queſtion, but all this might be done.

We have now, Sir, very nigh done with *Preaching*: I know nothing elſe that the *Anſwerer* is ſtill concerned for, but his *little mollifying Sentences*: *as it were, as I may ſo ſay, and with reverence*

reverence be it ſpoken. And here I much admire that he did not quote that of *Iſaiah, we hid, as it were, our faces from him:* or that in *Leviticus, There is, as it were, a plague in the houſe.* That I might have been utterly ruin'd, and confuted out of *Scripture* it ſelf. This would have been as proper, and as deſtructive of what I meant, as his quoting againſt me that out of *Deuteronomy, my Doctrine ſhall drop as the rain.* But if I muſt needs trouble the world in telling the *Anſwerer*, who they were that I chiefly intended; they were thoſe who in the late times (and have not as yet left it off) called themſelves *Gods ſpecial Saints*, his *Favourites*, and (as I may ſo ſay) his *Intimado's*, but in reality were more *Oliver's* than *God's*. Thoſe I meant, who reading of *Jacobs wreſtling with the Angel*; and of *coming boldly to the throne of grace:* and being puff'd up with all inward *pride* and religious *ſelf-conceit* (which they called *gifts* and *ſpiritual worth*) were arrived to all poſſible degree of rudeneſs,

rudeneſs, immodeſty, and almoſt blaſphemy, in their *Devotions* and *Diſcourſes* of God. You may eaſily, Sir, know them by this Doctrine, which ſome of them uſe to preach upon: *viz. That it was the peculiar privilege and prerogative of Saints to be (as I may ſo ſay) ſaucy:* And therefore ſuch as theſe thinking themſelves *Gods* great *Aſſiſtants* here upon earth, his ſpecial *Confidents*, and (as I may ſo ſay) *Truſtees* of all Affairs of *Religion:* They would in their *Prayers* and *Sermons* tell *God*, *That they would be willing to be at any charge and trouble for him; and to do (as it were) any kindneſs for the Lord: The Lord might now truſt them, and rely upon them; they ſhould not fail him; they ſhould not be unmindful of his buſineſs; his work ſhould not ſtand ſtill, nor his deſigns be neglected: They muſt needs ſay, that they have formerly received ſome favours from God; and have been (as it were) beholden to the Almighty: but they did not much queſtion, but they ſhould find ſome opportunity of making*

ſome

ſome amends, for thoſe many good things, and (as I may ſo ſay) *civilities, which they had received from him: Indeed, as for thoſe that are weak in the Faith, and are yet but Babes in Chriſt; it is fit that ſuch ſhould keep at a diſtance from God, ſhould kneel before him, and ſtand* (as I may ſo ſay) *cap in hand to the Almighty: but as for thoſe, that are ſtrong in all gifts, and grown up in all grace, and are come to a fulneſs and ripeneſs* (or as they might better ſay to an impudence and ſaucineſs) *in the Lord Jeſus; it is comely enough for them to take a great chair, and at the end of the Table, and with their cock'd hats on their heads, to ſay: God; we thought it not amiſs to call upon thee this evening; and to let thee know how affairs ſtand: we have been very watchful, ſince we were laſt with thee; and things are in a very hopeful condition: We hope that thou wilt not forget us, for we are very thoughtful of thy concerns: We do ſomewhat long to hear from thee; and if thou pleaſeſt to give us ſuch a thing*

(*Victory*) *we ſhall be* (as I may ſo ſay) *as good to thee in ſomething elſe, when it lies in our way, &c.* And thus you ſee, Sir, what frightful ſtuff I am forced to repeat, to bring a ſlack *Anſwerer* to ſome little knowledge of what I meant by, *as it were.*

I am now, Sir, come to the laſt thing, about which the *Anſwerer* is not ſatisfied, *viz.* that *ſuppoſing that the Deſign of my Letter was very honeſt; yet the manner of it is ſuch, as it will do more hurt than good.* Which if it does, I can think but of two ways; either by encouraging the *Nonconformiſts*; or by ſetting the *Laity* more againſt the *Clergy.* It is poſſible there may be ſome few people ſo lamentably deceived. If there be, they ſhall be conſidered by and by, in that ſhort part, which I intended to add, wherein the *Anſwerer* will not be concerned: But in the mean time, we will ſee, what reaſon I have given them for any ſuch miſtake from what I have ſaid.

Firſt of all, ſays the *Anſwerer*, *The grounds*

grounds and occaſions of the contempt of the Clergy, though it be not a Text, yet it is a Theam, a weighty and ſerious Argument, and ought to have been handled accordingly; but the manner of my enquiry is too jocular, drolling and ſportive, &c. To which I have in the firſt place to ſay, That although I think it not at all immodeſt to manifeſt my Deſign, the end of that being only to prove that I was, and am ſtill very honeſt in the ſame; and likewiſe though it be allowable to endeavour to defend what I had written, this being only to ſignifie, that it was not done out of pure idleneſs and humour; but upon ſuch Reaſons as might be further explained, when occaſion ſhould require: yet, I muſt confeſs, I am not as yet come to that degree of ſelf-conceit and confidence, as to recommend my own *words*, *phraſe* or *ſtyle*; and I had rather the *Anſwerer* ſhould find fault with the manner of my expreſſion, and delight himſelf in thinking, that it is not ſuitable to the ſubject,

than be guilty of ſo much folly and impudence, as vigorouſly to maintain or magnifie the ſame: Only thus much, Sir, may poſſibly be believed by you, and perhaps by ſome few beſides; that (as much a *Play* as the *Anſwerer* thinks my Letter to be, let it be *Ignoramus*, *Selden*, or any other *Play*, I ſtand to his courteſie) I did not put in one idle or extravagant word, on purpoſe to render any of the *Clergy* contemptible: but did only juſt endeavour to keep people awake till they read it. But I pray, by the *Anſwerers* leave, Who are they that think it too light and drolling? I am afraid they are ſome that uſe to begin half their *Sermons* in the year with *Belſhazzar*, or the like (though the *Text* be not about *Tribulation*, for then the Anſwerer has learnt us to bring it in very well.) And I'll tell you why, Sir; I heard of a *Gentleman*, that lives within a mile of an *Oak*, who read over my *Letter*, approved of it very well (which is ſomewhat more than I ſhould ſay, but let that go)

lik'd

lik'd its deſign, believed and hoped it might do good; and verily thought the *Author* was innocent, and free from all bad intentions. It happened, that afterwards he calls to mind, that upon ſome odd time (it might poſſibly be *in that great Thaw* the *Anſwerer* makes mention of) his *Text dropt* or *melted* aſunder into its particulars: The *Gentleman* preſently takes the *Book*, and beginning again, cries out aloud, *fire, fire, hereſie, rebellion*; ſo that now you can no more get him near that *Book*, than a *Colt* to a *Wind-mill*. Another alſo I hear of, who lives not far from another *Oak*, who happening upon the foreſaid *Letter*, did in like manner read it, and was very reaſonably contented, and thought moſt of it true: Afterwards he found it out, that he had married to a very true and literal *Abigail*. *Hah!* ſays he, *What! are you there with your Bears? Come, give me pen, ink and paper; it is all of it a moſt dangerous confounded lye; it is againſt both the Univerſities, againſt both the*

houſes of Parliament, and againſt all the Gentry and Commonalty of the whole Nation. But by chance my *Coſin* call'd him to bed; and he having ſlept, the *Book* was pretty true again by next Morning. And I ſuppoſe, Sir, you have ſeen a *Book* called the *Friendly debate*, a *Book* that ſhews a very honeſt *Author*, be he who he will; but becauſe he mix'd a little pleaſantneſs with his unanſwerable proofs of the folly of his *Adverſaries*; hereupon preſently muſt he be call'd a *Scoffer* at *Religion*, a *droll* upon all *Godlineſs*, a *Doctor of the Stage*, and I know not what beſides.

Now, Sir, for my part, I muſt confeſs, that I am no great weigher and meaſurer of words; I have but one Rule, the end of which is only to be underſtood; and it is very likely, that when I had occaſion to mention ſuch toys and trifles, by the uſe of which *Miniſters* do ſometimes bring upon themſelves contempt, that I did not then call for a great

Canopy

Canopy and *foot-cloth*, and ſetting my ſelf magnificently in the *Chair*, with ſet rebuking countenance, and words as ſtiff as ſteel, ſpeak to the eternal diſcouragement of *pun* or *quibble*; and then ſummoning together all the harſh *Metaphors*, and idle *ſimilitudes* of the Countrey; bid them *all be accurſed, and for ever ſhun my preſence; and whereas they pretend to be the glory of all ſence, and joy of the underſtanding, tell them they are a company of empty Raſcals; and therefore let them all be gone.* Perhaps this way might have done; it is a very hard matter to pleaſe every body. But, as the *Anſwerer* hints, there is one part of my *Letter*, that concerns the *Poverty* of the *Clergy*; a *Grave* and *Tragical* ſubject, *which ought to be lamented, not inſulted over.* I know not how, Sir, to avoid his believing, that I do moſt mightily pride my ſelf over the mean condition of ſome of the *Clergy*; though I ſhould tell him never ſo often, that the great deſign of my *Book* was to

wiſh, that there might be no ſuch mean ones to be inſulted over; and though I ſhould let him know, that I am ſo far from any ſuch *unchriſtian* humour, that there is none more willing to devote part of his *Eſtate* for the raiſing of their Revenue (if *publick Authority* ſhould ſo think fit) than my ſelf: but in the mean time what have you done, what have you propounded, ſays the *Anſwerer*, towards this? Indeed I was not ſo light-headed, and fondly doting upon my undertaking, as to imagine that immediately after the Printing of my *Letter*, the *Parliament* ſhould reſolve themſelves into a *Grand Committee*; and forthwith conſider of ſome preſent way of raiſing the *Revenue* of the meaner ſort of the *Clergy*: But, for all that, I am not ſo dead-hearted but to hope in time that wayes may be thought of to bring about ſuch a great bleſſing to this Nation; for howſoever deſpairing ſome may be, yet I muſt confeſs, it rejoices my heart

heart more than a little, to call to mind, how the *Biſhops* have augmented the *Vicaridges* in their Gift; and to hear of ſeveral ſums of money now employed towards the redeeming of the *great Tythes*, and to underſtand that there be many well diſpoſed People, that have already given back their *Impropriations* to the *Church*; and that there be others, that have made ſuch *Purchaſes*, on purpoſe, ſo to ſettle them afterwards; and above all, to conſider the great care and good inclinations of our preſent *Parliament* towards the *Church*; who are not only highly watchful to maintain the *Peace*, and preſent *Rights* thereof; but ſeem to be as willing to contribute towards the further *Proſperity* of the ſame. I have not indeed propounded any way, as was ſaid before; but if you look, Sir, into a learned *Author* before-mentioned, you will there ſee a way propounded in the twentieth Chapter of his late *Treatiſe*: And in the mean time, I hope

hope I have ſaid nothing to abate the charity, or good purpoſes of pious *Benefactors*; or to ſtop the aſſiſting hands of our preſent *Governours*. And I perceive the *Anſwerer* by his *Letter*, ſeems not to be much againſt what I have ſaid, but only does not approve of the manner of expreſſion; and would have had me to have pitied, lamented, and howled. Now Sir, ſuppoſe inſtead of ſpeaking my mind as I did, I ſhould have covered my ſelf with *ſackcloth*, and beſprinkl'd my head with *aſhes*, and with mournful and ſad countenance, and a long rope of *Onions* (to carry on the work of crying) have taken a journey to viſit the low condition of ſome of the *Clergy*; and ſhould have gone about with a *Bell*, and a tone as doleful as the *man* that uſes to carry it; and have cryed, alas! alas! poor *Gentleman*, your *Houſe* is ready to fall, and your *Glebe* is very narrow, and ſomewhat ſhort. Alas! alas! here take an *Onion*; I am come to *cry* with you this evening, and

to

to bewail your misfortunes and mean circumſtances. This is the way indeed to kill the poor *Miniſter* before the following *Sunday*, and to make *Widows* apace; but what good elſe it would do, I know not: Or perhaps the *Anſwerer* would have had me to have drawn a *Scheme* of a ſmall *Benefice*, and have demonſtrated, that a Family of ſix or ſeven cannot be honourably maintained with twenty or thirty pounds a year; and ſo putting down *A.* and *B.* for the *Miniſter* and his *Wife*, three or four of the following Letters for the Children, and an *V.* for the *Vicaridge*, have *ſcientifically proved* that *A. B. C.* and the reſt that follow, would eaſily eat up, and wear out more than *V.* if they had it. Indeed, although I was not in all places thus *Mathematically* grave and ſerious; yet, where it was needful, I was more conſiderate than the *Anſwerer* perhaps may imagine; and did not frame and deviſe more inconveniences, than the world is ſenſible

ſible of; and where it was requiſite, I reckon'd up and well weigh'd all circumſtances. Although I did not uſe a *Quadrant* to take the height of every *Vicaridge chimney*, nor caſt up exactly how many *ſtraws* a diligent *Starling* might carry away in a day, if the *Bird* roſe early in the Morning. And notwithſtanding the *Anſwerer* thinks me *ſo wofully and exceedingly hyperbolical*; yet as to the *number of yards of whipcord, and the dilapidation inſtruments*, I was ſo very near the borders of ſtrict, Grammatical and ſober truth, that I know a *Divine*, on this ſide the *Line*, who was almoſt ready to ſet on another lock upon his *Study door*, to ſecure his *whipcord* from that *Jeſuitical* plot, that he perceived my *Letter* had againſt it: And, if need were, I could tell him of another, that thinks my *Letter* wholly written againſt his filling the Tumbrel, though there be ſome other things ſlily put in to diſguiſe the buſineſs; and many more ſuch ſtories I could tell you: For you know,

Sir,

Sir, my manner of Life and Profeſſion oft-times calls me into company, where people (as ſure as the *Anſwerer* thinks he has got me) talk very freely of my *Letter*, when they think the *Author* is many miles off. And the other day I was, Sir, in a place, where I heard that ſome people (beſides the *Anſwerer*) were angry; but for what, they profeſſed they could not tell: and amongſt the reſt, I muſt be asked, whether I had obſerved any hurt in the *Book?* To which I anſwered (it not being convenient at that time to be modeſt) no verily I ſaw none. Upon this, Sir, I began to think a little with my ſelf upon what grounds any one ſhould be diſſatisfied; and I conſidered, that the things that I did repreſent as idle, uſeleſs, or blameable, are either in themſelves really ſo, or not: if they be, and people be convinced thereof, it is far more *manly* and *Chriſtian* to abate or forſake them, than to be angry for nothing; but if ſo be I have undervalued expreſſions that

are

are rich and precious, and diſliked things that are very commendable or allowable; I ſuppoſe people are not ſuch fools as to run after my idle fancy, and to fear my diſpleaſure: let them go on; I am miſtaken, and and there's an end of it. And he that thinks it his beſt and *ſureſt* way always to begin with *Adam*, let him, if he pleaſe, begin with the *Preadamites*; I do not intend to quarrel. And he that judges it convenient and ſaving to *triſle* and *quibble* in his *Sermon*, let him do it alſo in his *Prayer* (if he be ſo reſolv'd) and take along with him a pair of *Hawks Bells*, if the Rubrick will allow of it; I'll aſſure him I will not write againſt him, for I have done. In like manner, if any man be determined againſt being rich, and is offended at me for wiſhing him the great *Tythes*, let him ſtay where he is; for I do not intend to get a *Writ* to the *Sheriff*, to force him into a better *Preferment*: And if there be any one that will not have his *Dairy* increaſed,

creaſed, but will dote upon the ſweet ſociety of his ſingle *Cow*; if he be be ſo ſet upon her, let him take his pleaſure ſtill, and fetch her up daily, and ſometimes *kiſs* her (as the old *Woman* did, when ſhe ſaid, *every one as they like.*) But in my opinion, a ſmall *Laity* Boy, although he cannot reduce a *Syllogiſm*, nor knows any thing at all of the firſt ten *Perſecutions*, may do the buſineſs as well; if ſhe be not very curſt and bad tempered. And if after this, any body be ſtill angry, let him hold off a little before he raves, and conſider, that I am not ſo dainty-mouth'd, as that I muſt have diſcourſes purpoſely provided for my own curioſity and ſqueamiſhneſs; becauſe, Sir, you may very well remember, that what I hinted at in my former, were not things of my own diſliking; but as I told you, were generally diſpleaſing: And indeed, in my firſt *Letter*, I did rather make it my buſineſs to give a ſhort Hiſtory of what was derided or blamed, than ſtudied to invent

vent or complain of what might be repreſented unprofitable or ridiculous.

And though the *Anſwerer* may think, Sir, that I have made it my buſineſs ever ſince forty two to liſten at *Church Windows*, or taking the pretence of my *Briefs* to go amongſt them; or to employ my diligent *Factors* in ſeveral *Counties*, or to ranſack all the Sermons that have been Printed ſince the *Reformation*, *to get together* (as he ſays, *p.* 67.) *twenty or thirty paſſages not accurate or Scholar-like*, and to repreſent theſe with all poſſible diſadvantage, to the diſparagement of the *Clergy*; yet *he* and the world may know, that this was ſo far from my employment or intentions, that I had quite finiſh'd what I deſigned in my firſt Letter, before I thought it convenient to inſert ſo much as any one ſtory; and however harſh, unkind or *diſingenuous* I have been before, yet I will now be ſo civil, as not to ſay what little pains I was at, or how few *Books* I ſearch'd into

into, to furniſh my ſelf with fit and proper Inſtances to explain my meaning. And I cannot help it, if ſome of the *politick* (thoſe I mean that are loth to part with ſome *dearneſſes* or other that they uſe in their *Preaching*) go along with the *Anſwerer* in cenſuring what I did, as an untimely and unhopeful attempt: but I profeſs, I have ſo little skill in the nicety of ſeaſons, and critical ripeneſs of *Books*; that I know not of one line, but might be Printed as well in ſeventy, as in ſeventy one. If indeed what I ſaid, had been ſome mighty ſecret of *State*, and known only to the *Privy Council*, the *Anſwerer* and *my ſelf*, we poſſibly out of our reaching prudence, and well-weighed determinations, had reſolved not to declare as yet; but to lock up things, that ordinary *Tradeſmen* perceive & complain of, and that even *Children* of ten years of age obſerve and make ſport with; is doubtleſs one of the great *Intrigues*, that ſpring forth from the very inwards of *Policy*. I go ſuppoſe,

to hear a *Sermon*, where there be five hundred or a thousand People; and the *Minister*, out of imprudence, bad education, or some other misfortune, happens to think of very strange Metaphors; or to make use of very bad *Tales*, *Similitudes*, or the like: Mum, say I to my self, I intend to have all that, no body else shall have one tittle of it: but perhaps, before the People get out of the *Church-yard*, they begin to repeat; and the secret that I designed for my own private censure, by the next morning is gotten all about the *Town*. Or suppose I am acquainted with some of the *Clergy*, whose condition is so very low and disconsolate, that they are forced to run up and down half the week, to procure a *Parish-meeting*, to pick up or borrow three or four shillings; or are almost ready to pawn their *Bibles* sometimes, to get a little of the *Answerers that same to go to Market*: this likewise by all means must be concealed, because of the *Answerer's* old

bld obſervation, *All things that are true, are not to be ſaid at all times.*

And now, Sir, I was juſt going to ſay, that I had done with the *Anſwerer*; which could I ſay with a ſafe conſcience, it were the happieſt thing that I have ſaid theſe twelve Months; but I muſt not ſcape ſo, for after I had ſpent the prime of my ſtrength, and waſted my beſt ſpirits amongſt *Greek* & *Latin*, *Prefaces* and *Diviſions*, *Metaphors* and *Similitudes*, and many other ſuch like *enemies*; up ſtarts a freſh and dapper *Gentleman* call'd a *Poſtſcript*: Dear Sir, I know not whether ever I ſhall write to you again; therefore let me beg it of you for once, as you value your own reputation, your eſtate, your health, life and liberty, and the welfare of your Relations, for the future beware of *Poſtſcripts*; you never felt the *ſturdy blows*, the *ſharp thruſts*, and the deep *wounds* that ſuch an *adverſary* gives. I know, Sir, your temper inclines you to bold and great things; and it is not a *Letter*, and a *Letter* too, that

can eaſily affright you: but yet I beg it once again, that you reckon a *Poſtſcript* the moſt dangerous of all *after-claps*. As for *Appendixes*, *Corollaries*, *Supplements*, *Concluſions*, *Continuations*, and ſuch like ſmall ſhot, theſe are not to be dreaded; but when a *Letter* comes tail'd with a *Poſtſcript*, and concerning *Abigail* too, that takes you off juſt in the middle. What a fool was I, that I could not as well have put in *Betſe* or *Bidde*, *Suſan* or *Sarah*; but muſt make the *Anſwerer* angry, and put in *Abigail*: or if I had put her in, what had I to do to trouble my ſelf concerning the *Chaplain's ſitting ſo cloſe to her?* Is it to be expected that every *Gentleman* ſhould maintain two *Tables*, to keep them at a diſtance? or that he ſhould keep a *Servant* on purpoſe to watch private *winks*, treading upon *toes*, twitching of *napkins*, or breaking of *merry thoughts* under-board? And is there any thing more natural, than for *prettineſſes* to beget *looking*, and

for

for *looking* to beget *admiration*? and what if *admiration* and *love* together, afterwards beget a *Vicaridge*? I hope a *Chaplain* that has been true, truſty and ſerviceable, if preferment falls, may deſerve before a *ſtranger*. Well, I ſee I was a fool, and there's an end of it. But for all that, I believe the *Gentlemen* have not as yet laid their *ſwords* in oyl, nor trimm'd up their *fire-locks*, as the *Poſtſcript* adviſes: For they have ſent me word, that they love me, and underſtand me; and that the *Anſwerer* is out of his wits.

With whom I am ſo perfectly tired, that I can ſcarce ſee his *Book*, but that I am preſently ready to fall aſleep. He that miſunderſtands but now and then, and where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Poſtſcript*; nay, even as far as Dr. *Jegon's verſes upon the Scholar of Bennet College*, is ſo very extravagant and humourſom, that it is ſcarce to be endured; and for all this trouble that

he has put me to, he thinks he hath made me abundant ſatisfaction, in not *duelling me*, or in not dealing with me as ſome *ſharp* and *ſevere Anſwerer* might have done; *but has* (as he ſays, p. 83.) *diſcours'd with me all this while as with a ſtranger, and has very little betray'd that he has any knowledge of me.* Whereas had he not been very ſparing and courteous, he could have blaſted my *credit*, and for ever *wounded my reputation*: He could have told the World, "That my great *Grand-*
"*father* to his knowledge, was
"a very turbulent fellow in *Queen*
"*Elizabeths* reign; and did moſt hear-
"tily wiſh that the *Spaniards* might
"have ſucceeded in their *Invaſion*:
"That my great *Uncle* by my *Mo-*
"*thers* ſide, was ſuppoſed to have
"had an hand in the *Gun-powder*
"*Plot*, upon ſome ſmall prejudice that
"he had conceived againſt *King*
"*James*; that my neareſt *Relations*,
"in the late times, were moſt of
"them *Church-Robbers*, *Sequeſtrators*,
"and *Exciſe-men*; and that one of
"them

"them in particular, was intimately "acquainted with *Bradſhaw* and "*Ireton*; that I my ſelf was born in "the moſt quarrelſome and ſeditious "ous *Town* in all the *Nation*; and "that I would not ſuck of any bo-"dy but of a *peeviſh* and *ſchiſmati-"cal Nurſe*, nor eat any *milk*, but "ſuch as came from a *kicking and ill-"natur'd Cow*; that ſo ſoon as I could "climb up a chair or ſtool, my only "delight was to tear *Bibles*, and all "good *Books* apieces; and after-"wards (as I grew able) to pull "down the *Church-yard-pales* to let "in the *Hogs*, to root out new bu-"ried people out of their *Graves*; "that I did not care for robbing any "mans *Orchard*, or plucking any "mans *Geeſe*, but the *Miniſters*; that "I had a *little one*, privately out at "Nurſe, by that time I was eighteen "years of age; and that I gave five "and ſixpence a week, beſides ſoap, "ſtarch and candle; his name was "*Belſhazzar*, and he had brown hair; "and ſo on and on I went, with a

" conſtant and peculiar ſpight againſt " *Miniſters*, till, to the diſcredit of " our *Church*, I writ the *Contempt of* " *the Clergy*. After this ſort, Sir, might the *Anſwerer* have dealt with me, ſuppoſing he would have been ſevere, and taken notice that he was acquainted with me; but ſuppoſe Sir, that his *Information* fails him, and that the *perſon* he writes againſt, may either be of the Houſe of *Commons*, one of the *Life-guard*, a *Builder of Ships*, or a *High-Conſtable*; then let me tell him, that if I be one of all thoſe (which I am, for ought he does know, or ever ſhall know) that he has loſt almoſt all the eighty firſt *page*, and abundance more up and down his *Book*: for whereas he there adviſes me to get a *Licenſe to be Univerſity Preacher, to ſet up a running Lecture, to call together the neighbouring Miniſters, to learn them to preach without Preface, Diviſion, Inferences*, or the like; it had been altogether as proper for him (unleſs he had known me better)

ter) to bid me *cock my Gun, prime my Pan, face about to the right*, or to have ſet me to any other *employment*, till he had been more ſure, where I dwelt, or how I ſpent my time: for why ſhould any trouble themſelves to enquire after me, for I am very well, thank *God*, and wiſh all mankind ſo. But I know it is the humour of the *Anſwerer*, and ſome few more, to believe things to be true or falſe, according to the *Authors* age, bulk, profeſſion, complexion, and County. Such a thing, ſays one, is as plain, and evident as may be, if the *Author* lives at *London*; but if at *York*; in my opinion he is ſomewhat *obſcure*; and remove him but to *Durham*, and he is the greateſt *lyar* in the world, next unto the *huge* one himſelf. Yes truly, ſays *another*, that may poſſibly be; nay, I can ſcarce ſee how it can be otherwiſe, if he were not ſo very fat and ancient; and for ought any body knows, the *Author* is as thin as a *Wafer*, and never did as yet ſee *fifty*.

But

But as I ſaid before, Sir, I am quite tired, and have nothing more to ſay to the *Anſwerer*, but only to let him know, That had it not been for the ſake of that little which is now to follow, I had been ſo rude and unmannerly to him, and ſo very kind to my ſelf, as not to have taken any notice of what he had written. And indeed, before I go any further, I muſt ſolemnly beg pardon of every one that hath read his *Anſwer*, for ſeeming ſo far to ſuſpect their Judgments, as to go about to point and direct to miſtakes, that lie ſo thick and obvious; and having obtained that, Sir, I hope alſo, that where your ſelf, or any other *Reader*, ſhall find your ſelves very much grieved, with the trifling and ſmall entertainment which this *ſecond Letter* only affords, that you will attribute ſome part of it to the ſlenderneſs of that ſtuff, which the *Anſwerer* gave me to deal with, as well as to my great indiſcretion in undertaking it. And ſo farewel *Anſwerer* for this year, and all that ſhall follow. And

And thus, Sir, I have briefly ſhewn, that as it was altogether againſt my deſign, to bring any of the *Clergy* into contempt, ſo I have ſaid nothing, nor after ſuch a manner, as ſhould by any Reaſons be concluded to do the ſame; but if there be any ſo weak, and ſo regardleſs as to miſtake me; they are either ſome of the giddy and ſoft-headed *Non-conformiſts*, or ſome of the idle and inconſiderable *Laity*.

As for the firſt, who think themſelves the only *Saints* of the *Age*, and to be now *in Chains for Chriſt, and his cauſe*: Let me tell them, that they have no reaſon at all to rejoyce at my firſt *Letter*, becauſe they there find, that ſuch is the imprudence or unhappineſs of ſome of the *Clergy*, as ſometimes to occaſion their own *contempt*. For if they pleaſe to examine again what is there written, they will then perceive their dear *Brethren* to be as much concerned as any body elſe, and to have as great a ſhare in thoſe Inſtances that are produced out of

of idle Sermons: But I did not ſet *them* out by themſelves upon two *accounts*; Firſt, becauſe till they do *conform*, care is taken by *Authority*, that they may not publickly render the *Miniſtry* contemptible by their ridiculous Preaching. And in the next place, becauſe all their fooleries, idleneſſes and inſignificant cantings are ſo peculiarly and faithfully ſet forth in the forementioned *Friendly debates*, that I could ſcarce think of any thing that could be added; but, becauſe thoſe reaſons I find were not ſufficient, and that I hear that ſome of them ſay, *It is now very plain, how the world is altered, and what lamentable preaching and trifling there is, now they are ſilenced:* therefore becauſe I would not have *them* too much ſpoiled and exalted, in thinking themſelves the only *poor remain* of *people*, that can diſpenſe the *word* profitably, and ſpeak *ſence*, *rhetorick* and *godlineſs*; they may pleaſe to believe it, that if I had thought they would have been ſo miſtaken, I could

have

have found out as many follies and extravagancies, in one days time, out of their Sermons and *Diſcourſes*, as in a week any where elſe. To tell *ſtories*, you know, Sir, is endleſs and tedious; but however, for once I muſt beg leave to be a little troubleſome, that what I now ſaid, ſome body elſe may believe beſides my ſelf. There is therefore *one* now amongſt them, who is counted one of their moſt *precious ſufferers*, and a moſt *healing inſtrument*; who is ſo full of idle *phanſies*, *metaphors*, *ſimilitudes*, and all ſuch like frothy diſparaging ſtuff; that you may ſet him almoſt againſt twenty of the moſt imprudent *conforming Preachers*, that are to be found amongſt us. Of his rich vein of *wit*, I ſhall only give you one inſtance; which is upon that of the *Pſalmiſt*, *But his delight is in the Law of the Lord.* Where he obſerves that every word has its emphaſis, and therefore he begins with the firſt word, *BUT*, *This BUT*, ſays he, *is full of ſpiritual wine*; *we will broach it*,

it, and taſte a little, then proceed: He had better have ſaid, it was full of *ſpiritual cakes*, or *precious ſtones*: for this *But* will hold no more *Wine*, than a *Net* or *a Sieve*; and one had as good go about to *broach* one of them, as this *But*: or if he would have made the thing credible, he ſhould have ſaid, that this *But is a Hogs-head full of ſpiritual wine*; (as one did that repeated it out of the *Author*) then you know, Sir, it is as plain and poſſible as may be, and we might have *broached* preſently: but of all things, I ſhould have been moſt pleaſed, if for once he would have ſpoken in *Latin*; and told us, that this *ſed* or *verum enim vero*, is full of *ſpiritual wine*; for then the *wit* would have been more admired for lying a great way off. I ſuppoſe I need not go on, Sir; you cannot but be ſufficiently ſatisfied concerning the great ſtretch of his fancy. I might alſo, Sir, ſeeing that we have ſet him *abroach* (as he will have it) give you juſt a taſte of his *Metaphorical faculty*. What think you

you of *a Cheſt or Cupboard of truth?* or *of the Rain-bow of Juſtice? Mercy turns Juſtice into a Rain-bow; the Rain-bow is a Bow indeed, but hath no Arrow in it.* Here the *Author* was double happy; *Metaphor*, and *Wit* into the bargain: Or what think you of *ſweeping the Walks of the heart*; or of *Prayer being a ſpiritual Leech*; and of *throwing in the angle of Prayer, and fiſhing for mercy?* Or laſtly, What think you *of God's laying the ſoul a whitening?* Do you not think, Sir, that it would very much alter the countenance of the *Waſhmaid*, to find two or three large *ſouls bleaching* amongſt her *linnen?* But to ſpeak the truth of it, the peculiar knack, gift and glory of this *Gentleman*, conſiſt chiefly in making of *likeneſſes*; in which he is ſo lucky, and tranſcendently accompliſhed, that in a ſmall *Treatiſe* of his, called *a Chriſtian on the Mount*; in a very ſhort time, I found *Meditation* to be like almoſt a hundred ſeveral things.

In the firſt place, *Meditation is like a with-*

withdrawing-Room; we are very well ſatisfied, if he will not carry us much further: then he calls us out to *victuals*, and after that, *Meditation is like chewing of the cud:* now we muſt walk abroad, and *Meditation is like climbing up into a tree*; but if that be not high enough, *it is like a Mount or a Tower high:* but if we have got any ſtrain with *climbing*, *Meditation is like going into a Bath:* and if after *bathing* we grow hungry again, and faint, *Meditation is the palate by which we feed*; and immediately after, *it is like Iſraels eating of Manna:* and five lines after, *like a Cordial to be drunk down:* So that in a very little compaſs, *Meditation* is *climbing*, *bathing*, *taſting*, *eating*, *drinking* and *chewing the cud*. Within two or three pages after, the *Chriſtian* is to take the Air again, and to be mounted, but not ſo high as before, but upon a fiery Steed; and then *Meditation is the Chriſtian's curbing bit:* and I know not well how it comes about, but *it is alſo like a powerful Loadſtone*; and for

for all that, the next line, *it is like a cork to a Net.* And ſoon after, *like diſtilling of Waters, and like beating of Incenſe*; but now we go far and deep, and *Meditation is like digging ſpiritual gold out of the Mine of the promiſes*; but we ſoon come above ground again for a little while, and *Meditation is like digging about the roots of a tree*: but down again preſently, for *Meditation is like digging in the Mine of Ordinances.* We had not been in this *Mine* as yet, we had only digg'd in the *Mine* of the *Promiſes* before: but I am afraid, Sir, you will ſay you have enough; if not, we go on. And *Meditation is like the ſelvidge, which keeps the cloth from ravelling*; or *like a hammer that drives the nail to the head*; or *like rubbing a man in a ſwoon*; or *like a Bee ſucking out of the flower of truth preacht, and working it in the hive of the heart.* Furthermore, *Meditation is the ballaſt of the heart, the bellows of the affections, and the Hen that hatcheth good affections*; and *like the*

ſails of the Ship, notwithſtanding that it was like the *ballaſt* juſt now: but I ſuppoſe the *Author* does not mean the ſame *Ship* he meant before, but ſome other. But ſuffer me I pray, Sir, *to put theſe grapes once more into the Preſs* (as an acquaintance of his ſays in a *Sermon*) *Meditation is like going to Plough, like Oyl to the Lamp, like a Gun full of powder* (*but prayer without faith, is like a Gun diſcharged without a bullet*) *like wet tinder, like a whip, like a proſpective glaſs, a golden ladder, a dove, a touchſtone, a ſpiritual Index.* It was juſt now the *oyl*, but he holds not long in the ſame mind, for now it is the *lamp it ſelf, that is to be fed with the oyl of reading*; but then join it with *examination*, and *it is like the Sun on the Dyal.* And laſtly, join it with *practice*, and *it is like a pair of Compaſſes.*

And now, Sir, am I not as good as my word? have I not ſhewn you a *man*, that is very fruitful and precious? Is it poſſible to be weary, where

where there is ſuch variety of fancy? He begins with you at *home*, then calls you *abroad*; brings you *back again*, then out at *Sea*, then for the *Indies*, carrying you into *Mines*, ſeveral *Mines*, *Promiſe-Mines*, and *Ordinance-mines*; this muſt needs be *melting* and *diſſolving*. And I queſtion not, as this *Gentleman* leads us through a great part of *mechanick* and *natural Philoſophy*, ſo, had he thought of it, and been but at a little more leiſure, his *fancy* could have made *Meditation* like all the *Animals* in *Geſner*, and all the *Plants* in *Gerard*; for ſome ſmall reaſon, or pretty report or other: For when his hand was in, what had it been for him to have ſaid, that *Meditation* is like an *Oſtrich*, a *Pheaſant-cock*, or a *Robin-red-breaſt*; or like a *Whale*, a *Pike*, or a *Gudgeon*? for I do not at all doubt but that a very ſmall *Inventor* may deviſe as good a reaſon for all thoſe *likeneſſes*, as he that ſaid, that *Faith was like a Flounder, that laid a Chriſtian flat upon the Promiſes.*

After him comes another *Bartholomew Gentleman*, with a huge *hamper of Promiſes*; and he falls a *trading* with his *Promiſes*, and *applying* of *Promiſes*, and *reſting* upon *Promiſes*, that we can hear of nothing but *Promiſes*: which *trade* of *Promiſes* he ſo engroſs'd to himſelf, and thoſe of his own *Congregation*, that in the *late times* he would not ſo much as let his near *Kinſmen*, the *Presbyterians*, to have any dealing with the *Promiſes*: And to forward this *trade* of *Promiſes*, the poor *deceived creatures* muſt be lately abuſed with a new ſort of *Concordance*, by *V. P.* conſiſting of *Commands*, *Threatnings* and *Promiſes*; and beſides, leſt people ſhould take hold of, and apply a *curſe* inſtead of a *bleſſing*, and a *threatning* inſtead of a *promiſe*, they are all ſet forth with their particular *marks*: ſo that now I ſuppoſe, the *trade* of *promiſes* will ſuddenly hereupon be much amended, and grow ſtrangely quick and lively, And to be ſhort (becauſe this *Gentleman*

tleman has been ſufficiently taken notice of by a late worthy *Author*) except it be idle preaching about *experiences*, *diſpenſations*, *manifeſtations*, *diſcoveries*, *improvements*, *pledges*, *priviledges* and *prerogatives*; *outgoings*, *ingoings* and *returns*, and ſuch like ſenſeleſs, inſignificant, *cantings* words and *phraſes*; there is ſcarce any thing to be found in him, or any of thoſe that are admirers of his way.

And, as this ſo much admired *one* has a peculiar trade in *promiſes*, ſo others there be, who are very much for *trafficking* with *Chriſt*: And in the *late times*, we may remember what a ſubtile *trade* was driven this way, and what a perfect *merchandize* they made of *Chriſt*; and what abundance of eminent *holders* forth of *Chriſt*, and his Cauſe, were ſent into the *Country* to ſell *Chriſt* for *ſpoons*, *bodkins* and *thimbles*: But amongſt all thoſe that were then employed, none ever was found to make ſo very good a *return* of *Chriſt*

as *H. P.* was obſerved to do; for he could preſently call the people together, and tell them, "That he "heard at *London*, that they were "without *Chriſt*, and he came on "purpoſe to bring them *Chriſt*, and "what a great deal of money he "was offered upon the *road* for "*Chriſt*, but he was reſolved to part "with *Chriſt* to no body, till the *Be-* "*loved* that he was *preaching* to, had "had the *refuſal* of him; and if they "did intend to trade with him, "they muſt down with their duſt in- "ſtantly; for to his knowledge, the "Papiſts did offer a very vaſt ſum of "money for *Englands Chriſt*: and "therefore, if they did not make "all poſſible haſt to ſend in their "*plate* and *jewels*, he would be ſoon "ſhip'd, and carried away to "*Rome*. But may ſome ſay, What "if cruel *Cavalier* ſhould come, "would not then our *Chriſt* be in "great danger, after all our coſt and "charges; might not he plunder us "of our *Chriſt?* No; *Cavalier* in-

"deed

" deed is cruel, and may get away " your *ſhoulder of Mutton*, may get " away your *Children*, may get a- " way your *Wife*, and may get away " your very *Bible*; and he may come " alſo for your *Chriſt*, but he cannot " get away your *Chriſt*; for *Chriſt is* " *yours, and he is Gods*; and there- " fore down with your money. I do not ſay that all that were ſent forth then to repeat the word *Chriſt*, (for that was then, and is ſtill by many called *preaching* of *Chriſt*) did carry along with them ſuch knaviſh intentions; but ſure I am, that the vain repetition of ſuch good words, is ſtill too often that which the *Nonconformiſts* call *powerful preaching*, when as there is nothing at all that is meant by *themſelves*, or can be underſtood by their *Hearers*. And this made *Biſhop Taylor* ſay in his *Epiſtle* to the *Reader* before his ſhort *Catechiſm*, That *a plain Catechiſm doth more inſtruct a ſoul, than a whole dayes prate which ſome daily ſpit forth to bid men get Chriſt, and perſecute*

his ſervants; for he was very well aware, that theſe great *Zealots*, that talk ſo much of *Chriſt* and his *Intereſt*, were as forward to *cheat*, *ſteal*, or commit any *villanies*, as thoſe that had never heard of *Chriſt*, or the *Doctrine* that he preached. And indeed, I had now taken very little notice of what was then done amongſt them, if that idle, empty and inſignificant preaching had ceaſed with the times; but ſtill I find people ſo ſtudious to deceive, and ſo willing to be deceived, that ſuch *prattle*, amongſt many, ſtill bears the name of the only *ſaving*, *powerful* and *edifying preaching*. And indeed, though I will not accuſe every one of that *party*, that now ſtand *ſeparated* from us, of the utmoſt extravagancies of theſe follies; yet I am very certain, that the greateſt part, or at leaſt the moſt famous and prevailing amonſt them, are ſo generally addicted to *canting*, inſignificant *phraſes* and tedious *tautologies*; that ſhould we compare their

their continual *religious nonſence*, with the indiſcretions of the *Conformiſts*, theſe would appear tolerably ſober and wary *Rhetoricians*.

And this is ſo plain from what has been already mentioned, that very little need to be ſaid further; but only it happens that I have now by me a *Book* call'd, *Apples of Gold for young men and young women*; a *Book* ſo famous amongſt them, that it has to my knowledge deceived the world to no leſs than eight *Editions*: and yet when we look into it (notwithſtanding the ſubject is very large and profitable) we ſhall there find little beſides *Chriſt*, the *Soul*, *Conſcience*, *Faith*, and ſuch like very good words, over and over repeated to very ſmall purpoſe, and as often uſher'd in with an engaging and crying introduction of, Ah! young men; and ſometimes, Ah! young men and women. It is all one, Sir, where you open the *Book*, his *Rhetorical* humour is ſo very much the ſame. *Ah!* (ſays he, *p.* 181.)

young

young men, young men, if you muſt needs be leaning, then lean upon precious promiſes, lean upon the Rock that is higher than your ſelves, lean upon the Lord Jeſus Chriſt, as John *did*; John *leaned much* (Joh. 21. 20.) *and Chriſt loved him much. Ah! lean upon Chriſt's wiſdom, lean upon his power, lean upon his purſe, lean upon his eye, lean upon his righteouſneſs, lean upon his blood, lean upon his merit.* Now, Sir, we well underſtand, and know the meaning of *Chriſt's Wiſdom, Power, Righteouſneſs*, and the like: but to make a huge clattering of *Chriſt*, and a long empty tattle of *leaning*, and to make people ſigh and cry by mere repetition of *Scripture words*, when perhaps there is little further ſign of ſence, than *ſhaking* of the *head*, and *wringing* of *hands*, has much more in it of *popular deceit*, than *popular Rhetorick*: but having ſet out with the word *lean*, for the fine *figurative noiſe*, and *eaſineſs* together, that is to be continued as long as lungs

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can hold, never minding to what it is joyned, or how it is applied. And whence do you think, Sir, came all this idle rant about *leaning?* only from *John's* being placed next to our *Saviour* at *Supper*, and laying his *head* or *elbow* in his *boſom*; therefore, *young men*, if they would be *leaning*, they muſt *run* their *heads* into our *Saviours purſe*, and *put* their *elbows* into his *eyes*. And from this place of *Scripture* alone ariſe all their inſignificant *canting*, about a believer's *leaning* and *rolling* upon Chriſt, it being no where elſe mention'd in the whole *New Teſtament*; but only where it is ſaid, that *Jacob leaned upon the top of his ſtaff*. And as he here runs away with the word *leaning*; ſo the very ſame method he uſes for any thing elſe, that he ſhall happen upon. It is ſaid you know, Sir, *Mal.* 1. 14. *Curſed be the deceiver which hath in his flock a male, and yet offereth to the Lord a corrupt thing.* Upon which immediately follow; *Ah! young men*

and

and women (who are like the Almond tree) you have many males in your flock, your ſtrength is a male in the flock, your time is a male in the flock, your parts are a male in the flock, and your gifts are a male in the flock, &c. And whereas here he mentions only *ſtrength* and *parts* in general, as being *males* in the *flock*; yet if his breath would have laſted, he could have made every *finger* and *toe* that a young man has, to be a *male* in the *flock*; and I wonder how he miſs'd *judgment*, *memory*, *fancy*, and the five *ſenſes*; for theſe doubtleſs, are all *males* in the *flock*, if he had not forgot them. And this is that in which chiefly conſiſt the *power* and *edifyingneſs* (as they call it) of their *preaching*, and by which they think themſelves ſo far to excel the inſtructions of the *conformable Miniſters*; as if theſe could not ſay the word *Chriſt* as often in an hour, as the moſt *powerful* and *edifying* of them; and I wonder where lies the myſtery and great difficulty of this gifted

gifted ſort of *Rhetorick*: I am diſcourſing ſuppoſe about the pardon of ſin, and I bring in that of the *Pſalmiſt*, *Bleſſed is he whoſe tranſgreſſion is forgiven*, &c. Upon which occaſion I exert my *gifts*, and pour forth thus: *It is not, bleſſed is the honourable man, but bleſſed is the pardon'd man; it is not bleſſed is the rich man, but bleſſed is the pardon'd man; it is not bleſſed is the learned man, but bleſſed is the pardon'd man; it is not bleſſed is the politick man, but bleſſed is the pardon'd man; it is not bleſſed is the victorious man, but bleſſed is the pardon'd man.* Or I am preaching ſuppoſe about *remember thy Creator in the days of thy youth*; and I guſh forth after this manner: *Ah! that young men and women would but in the morning of their youth ſeek, yea, ſeek early, ſeek diligently, ſeek primarily, ſeek unweariedly, this God, who is the greateſt good, the beſt good, the moſt deſirable good; who is a ſutable good, a pure good, a ſatisfying good, a total good, and an eternal good.* Now, may

may not a *Conformiſt*, though of an ordinary invention, and not endued with the ſublimeſt *giftedneſſes* of our *Separatiſts*, ſay, *ſeek*, *ſeek*, *ſeek*, *ſeek*, &c. or *good*, *good*, *good*, *good*, &c. I am very ſerious, Sir, and you know it; and I wiſh thoſe that I am now ſpeaking of, would think ſo too, and lay aſide their groundleſs pretences to *gifts*, and preach like *men* and *Chriſtians*: for I bleſs *Almighty God*, I love all the *World*, and wiſh that all men were wiſe to the ſalvation of themſelves and others. And notwithſtanding, that many of them are ſo forward to boaſt of their ſpiritual *attainments* and *improvements*, and will tell you, *How often they have ſweat at prayer, and how long they frequented Ordinances, and what abundance of days they kept, and time they ſpent, in applying of promiſes, and regiſtring experiences, before they could arrive to this converting and heart-diſſolving preaching*: but yet for all that, it ſavours ſo much of the *natural man*, that

that I queſtion not at all, but that the very glory, and *heart-breakingneſs* of it (which chiefly conſiſt in an endleſs repetition of the ſame words) may be eaſily acquired by a Lad of ſixteen years of age in a Months time. To make, Sir, this plain, I'll give you but one inſtance of very high *improvements* in this kind; it is upon this particular, *viz. An old Diſciple, an old Chriſtian is rich in ſpiritual experiences.* Whereupon he thus proceeds: *O the experiences that an old Chriſtian hath of the ways of God, of the workings of God, of the word of God, of the love of God! O the divine ſtories that old Chriſtians can tell of the power of the Word, of the ſweetneſs of the Word, of the Uſefulneſs of the Word! O the ſtories that he can tell you concerning the love of Chriſt, the blood of Chriſt, the offices of Chriſt, the merits of Chriſt, the righteouſneſs, the graces of Chriſt, and the influences of Chriſt! O the ſtories that an old Diſciple can tell you of the in-dwellings of the Spirit,*

Spirit, of the operations of the Spirit, of the teachings of the Spirit, of the ſealings of the ſpirit, of the witneſſings of the Spirit, and of the comforts and joys of the Spirit! O the ſtories that an old Chriſtian can tell you, of the evil of ſin, of the bitterneſs of ſin, the deceitfulneſs of ſin, the prevalency of ſin, and the happineſs of the conqueſt over ſin! O the ſtories that he can tell you, of the ſnares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulneſs of Satan, and the ways of triumphing over Satan! Theſe you ſee, Sir, are *ſtories* which an *old Chriſtian*, an *old Diſciple* can tell you. But do you not think, that one may procure a very young *Chriſtian*, ſuch as I before-mentioned, who by the help of two or three *Syſtemes*, and a little skill in *Indexes*, ſhould be able to tell you as many divine *ſtories* as theſe, and a hundred more, if it ſhould be convenient? may not he in a ſmall time learn to begin with divine

divine *ſtories* of *God*, the *Scriptures*, *Chriſt*, the *Holy Ghoſt*, of *Sin*, of *Satan*; and may he not improve in the uſe of his *Syſteme*, and in time venture to turn on, and tell you divine *ſtories* of the *Covenant of Grace*, of the *Sacraments*, of the *five points*, of the *ten Commandments*, or of any thing elſe, with very great eaſe, according as he thinks to continue his *divine ſtories*.

I ſuppoſe, Sir, it were needleſs to go about to ſatisfie you further, that this *gifted* ſort of *preaching*, that pretends more than ordinary to come from above, has as little in it of *difficulty* or *miracle*, as of *profit*. I cannot, I muſt confeſs, imagine wherein the *powerfulneſs* and *inſpiration* of that gloſs conſiſted, that is made by one of this party that I am now ſpeaking of, concerning *going out of our ſelves, and ſaying, come Lord, return, O Lord; not return, O my trade return; O return, O our Ships return; not return, O our peace return; but return, O Lord, return, O Lord.* Nor of that which was made by *another*

upon thoſe words: *The fear of the Lord is clean; clean within, and clean without; clean above, and clean below; clean on the left hand, and clean on the right; clean on this ſide, clean on that; clean at home, and clean abroad.* Now am I as ſure as can be, that ſome of theſe people will preſently cry out, and ſay, that *I am againſt the fear of the Lord, and againſt Chriſt and his intereſt*; and *that I am againſt all ſoul-ſoftning means, and all ſoul-melting means.* And (as it is in the foremention'd *Apples of Gold*) *I am a diſcourager of all that is God-ward, of all that is Chriſt-ward, heaven-ward, & holineſs-ward*; and that I am for *ſoul-hardning company, ſoul-hardning principles, and ſoul-hardning examples*; *and for ſuffering of people to go on in deluſions, that are Chriſt-dethroning, and Conſcience-waſting, and ſoul-undoing opportunities.* If they do I cannot help it; but however, I bleſs *Almighty God*, that I was born of *Chriſtian Parents*, and that I was brought up in the *Chriſtian faith*; and I hope that (by the

Divine

Divine aſſiſtance) I ſhall continue in the ſame, and in well-doing to my lives end. And whatever opinion they may have of me, I know not; but notwithſtanding, I do moſt heartily wiſh, that ſuch as have ſpent their time in reading of *Books* and *Sermons* about *experiences*, *getting of Chriſt*, and the like, would change them all away for the *whole Duty of Man*, that abounds with very pious and intelligible rules of godly living, and uſeful knowledge tending to ſalvation.

And I do wiſh furthermore, that ſuch of the *Nonconforming Clergy* that are of this humour, way and ſtyle; that they would adviſe, or ſuffer, at leaſt, ſuch as are now, or have been heretofore their *Hearers* and *Admirers*, to read ſome other *Books* beſides their own, and hear ſome other men *Preach* beſides themſelves: For as it has been already made out, that the way of their diſcourſes is not ſo much above humane induſtry and invention, as that it ſhould require any

more extraordinary assistances, or more peculiar illuminations, than the *Conformists* may have just reason to pretend to: So in good truth, as confident as they are of the *heavenliness*, and *convertingness* (as they call it) of their method and expressions, they have very little grounds or good Authority for that manner they proceed in. For, suppose, they should be so full of themselves, and their own indowments, as not to attend to the examples of the first famous *Christians*, *Saints*, and *primitive Fathers*, nor to the Rules of the best and most *judicious Orators*; yet if they will be either guided and perswaded by what our *Saviour* preacht himself, or by those *directions* which he gave to his *Disciples* for so doing; they will find very little encouragement either to dote upon and admire only their own proceedings, or so severely to censure and undervalue those that shew not all willingness to be deceiv'd by them. And in the first place, we are plainly instructed, as to what our *Saviour*

viour himſelf ſpoke, taught or preacht; as well as after what manner he expreſſed his meaning. We very well remember what he ſaid to the *young man that enquired how he ſhould attain eternal life.* He did not ſay, *Get me, get faſt hold of me, get your arms full of me*; but *keep the Commandments, and give away your eſtate*; which laſt in thoſe times was neceſſary for ſuch as intended to be *Diſciples* of *Chriſt.* In like manner, when the *Publicans* and *Souldiers* came to know *what they ſhould do*; he did not bid them, *Take hold of him, faſten upon him, and put their arms round about him*; but bad the firſt of them (whoſe employment might tempt them to *cheating* and *bribery*) *exact no more than what the Emperour demanded:* and bad the others, *be contented with their wages and pay*; and not do *violence, plunder* or *ſteal.* And it was well, that it was *Chriſt* himſelf that ſaid this, or elſe by chance (amongſt theſe lofty Teachers) this might have gone for *groſs,*

carnal reaſoning, and for ſuch dull *moral* inſtructions as *Alexander* or *Cæſar* themſelves, that never believed any thing of *Chriſt*, might have given to their *Collectors* and *Armies*. By theſe places and the like, Sir, it is very eaſie to perceive after what manner our *Saviour* taught and preacht; for whatever he ſpoke was preaching, although what he ſaid upon the *Mount* (being a more continued diſcourſe) was more particularly call'd his *Sermon*: So that thus far we ſee, that whilſt *Chriſt* preached *Chriſt*, that is himſelf and his Doctrine; here's not a word of *getting of Chriſt, or getting into Chriſt, or getting a ſhare, a ſtock, an intereſt in Chriſt*, or any ſuch like ſtaring, and inſignificant expreſſions. In the next place, let us ſee what order and inſtructions he gave to his *Diſciples* about their *preaching*. St. *Mark* tells us, *Mark* 16. 15. That *he bad them go into the world and preach the Goſpel*, &c. S. *Matthew* tells us, *Mat.* 28. 19, 20. he bad them, *Go and teach all Nations*,

tions, *baptizing them*, &c. and *teaching them to obſerve all things whatſoever he had commanded them.* Now, Sir, if there can be any other meaning of theſe laſt words, than that (after people were *baptized* or admitted into Chriſtianity) the *Diſciples* ſhould ſpend their time in teaching and explaining ſuch things as *Chriſt* himſelf had taught or preacht to thē, which were not ſuch *riddles*, *charms* and *tickling ſtuff*, as theſe people too often put upon their Hearers, then (if his *Majeſty* will pleaſe to give me leave) I will promiſe never to come at any *Church* again, ſo long as I can find out the leaſt *creeping Conventicle*: So that if theſe people will be either content to preach no loftier, than our *Saviour* did himſelf, or as he appointed his *Diſciples* to do, I am ſure they muſt not preach as they do now, unleſs they have got ſome ſecret reſerve of *Goſpels* for their own peculiar uſe; or have received ſome new inſtructions and orders, ſince our *Saviour* was taken up; for in all the

Goſpels which we are acquainted withal, we can find nothing elſe but that *Chriſt* was *The Chriſt*; & that *God* for the future would be worſhipp'd after the manner therein declared. And he that preaches this, *viz.* what *Chriſt* did and ſuffered, and what he ſpoke, preaches *Chriſt*, or *his Goſpel*, or *him crucified*, or *him and the reſurrection*, or *the Kingdome of God*, or *remiſſion of ſins*, or *the new Covenant*, or *grace and mercy through Chriſt*; all which and many more ſignifie the ſame: and not he that thunders out *Chriſt* a thouſand times in a *Sermon*; ſaying, *Ah! none but Chriſt, none but Chriſt. Ah! none to Chriſt, none to Chriſt; no works to Chriſts, no duties, no ſervices to Chriſts; no prayers, no tears to Chriſts; no righteouſneſs, no holineſs to Chriſts; lay out for Chriſt, make ſure of Chriſt, cloſe with Chriſt, cleave to Chriſt, unite with Chriſt, reſt, lean, roll, toſs, tumble and wallow upon Chriſt.* There is mention made (you know, Sir,) *Mat.* 28. 20. of *Chriſts being with the Apoſtles to the*

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end of the world; which related to the divine aſſiſtance of the *holy Ghoſt*, which they and their *ſucceſſors* ſhould have towards the propagating and continuing *Chriſtian Religion* in the world: but theſe people are for receiving *Love-letters from Chriſt*, they are for ſtrange *entercourſes*, *correſpondencies*, *returns*, *expreſſes*, and I know not what. And, if it had not pleaſed God to have abated ſome of thoſe extravagancies, by reſtoring our *Church*, in time we ſhould have come to *heavenly Proclamations* and *heavenly Gazetts*. And I well remember there was one amongſt them that pretended to have got ſuch an *intereſt in Chriſt*, and ſuch exact knowledge of *affairs above*, that he could tell the People, That *he had juſt before received an expreſs from Chriſt Jeſus concerning ſuch a buſineſs, and that the ink was ſcarce dry upon the paper*: At other times he would ſink himſelf in the *Pulpit*, and tell the people, *he would be with them again preſently, he would only ſpeak one word with Chriſt*;

and

and ſo pretending to have talk'd with Chriſt, he would come up again ſoon after, as full of *Chriſt*, and his advice as might be. And to conclude this, Sir, how many hundred and hundred times have you heard that place in the *Coloſſians*, viz. *Chriſt is all in all*, brought in at the cloſe of any thing that went before, only becauſe it is *melting*, and may produce *ſigh* or *groan*; for, if they would but conſider of the *Bible*, as well as get by heart *words* and *phraſes* out of it, they might then have taken notice of thoſe many heavenly *exhortations*, contained in the ſame *Chapter* to the *Coloſſians*, of living more peaceably, godlily and righteouſly than they had done, before they were converted to the *Chriſtian Faith*; and in particular, that they ſhould be now as kind, juſt and faithful to every man that they had to deal withal (let him be *Greek* or *Jew*, *Barbarian* or *Scythian*) as they uſe to be, or ſhould be, to their own *Neighbours* and *Citizens*; for that now, *Chriſt was all in all*, having

ving taken away all *diſtinctions*, and made of *all mankind one people*. It is not, Sir, my intent here to comment upon *Scripture*; but I would to God, that theſe people that talk ſo much, & ſo endleſly the word *Chriſt*, would ſpend more time in explaining his *Doctrine*; if they did, I am ſure the world would not only be much *wiſer*, but more *peaceable* and *better*.

And as I would not have theſe people count themſelves the only godly and ſaving *Inſtructors* by abundant ſaying over *new Teſtament* words; ſo it is a very idle thing for them to endeavour to have their preaching believed more ſanctified and ſearching, becauſe they talk often-times concerning the *Bible*, giving only empty and looſe commendations of the *Scriptures* in general. There are (thanks be to God) a great many *Bibles* in this Nation; and though the *Conformiſts* do not poſſibly lay one in every *window*, yet their *Houſes* need not be ſuppoſed to be without the *Scriptures*, nor

nor themſelves without the knowledge and uſe of them. And what if whilſt they are in the *Pulpit*, with finger thruſt into the middle of the *Book*, they do not *brandiſh* it up and down, as if they would diſcharge the whole of it together at ſome bodies head? What if they do not hold it forth with ſtretched out arm and voice; and cry aloud, *This is the Book, this is the Book; here it is, here it is; no Book like this Book, no word like this word, no writing like this writing, no reading like reading here, no ſearching like ſearching here, no conſidering like conſidering here; Chriſt is here, Jeſus Chriſt is here, the Lord Chriſt is here, the precious promiſes are here.* Yes doubtleſs (if it be a *Bible*) they are all there; and ſo is *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, and all the reſt. But what is any body the better for this? Who will read, ſearch or conſider one word the more for this empty amazing noiſe; or for ſuch as that, which I find alſo in *one*

of

of them: *Search the Scripture, ſtudy the Scripture, dwell on the Scripture, delight in the Scripture, treaſure up the Scripture; no wiſdom to Scripture wiſdom, no knowledge to Scripture knowledge, no experience to Scripture experience, no comforts to Scripture comforts, no delights to Scripture delights, no convictions to Scripture convictions, no converſion to Scripture converſion.* Let them ſhew us any where in *Scripture* (notwithſtanding their ordinary skill therein) where any thing is adviſed or commanded after this ſlothful and ſlighty way. If they be for elegant compoſure of long *periods*, let them obſerve after what manner the *Acts* of the *Apoſtles* are recorded; if they be for ſhorter *ſentences*, let them examine other parts of the holy *Scriptures*; and if they would attempt to *propheſie*, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftineſs* of expreſſion that is contain'd in them. Surely if they were not charm'd with lazineſs, their

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own conceits, and a contempt of all that are not in their *way* and *phraſe*, they would judge it better, to explain to the people the *principles* of *Chriſtian Religion*, and to give ſome ſober *directions* of *living well*, and *perſwaſive reaſons* to *begin* a good life, and *proceed* in the ſame, than to think that time only ſanctimoniouſly laid out, that is ſpent, in crying *Here, here*; *Look, look*; *See, ſee*; whereas there is nothing to be ſeen, but the outſide of the *Book*, nor any thing to be heard but a *long ſtring of words* to the ſame purpoſe; and yet this alone muſt be call'd *flaſhing*, *holy violence*, *preſſing upon*, and *breaking into the ſoul*; and all ſober, diſcreet, and well examin'd inſtructions, *earthly* and *heatheniſh*.

Not leſs idle and extravagant is that humour of theirs, of loading their *Sermons* with abundance of *Scripture*, where it is perfectly needleſs, and altogether impertinent. How far the true knowledge of one *place* depends upon others, the reſt

reſt of the world, that do not boaſt ſo much of *Scripture*, do very well underſtand; but to heap on *Scripture* after *Scripture* to no purpoſe at all, but to make their *followers Bibles* ſtare again with *turn'd down proofs*, and the *ſtrings* and *claſps* to *groan*, with being overcharg'd with *doubl'd leaves*, is much too ſmall a foundation for them to call or think themſelves the *only true diſpenſers of the word of God*. And that wherein the excellency of theſe *mens* humour may be plainly perceived, is this, That the leſs the quoted *Scripture* be really for their deſign (ſo it does but ſound a little towards their meaning) the more it is admired, this arguing long *ſearching*, and *experimental skill* in the *Bible*, and a more *hidden* and *well digeſted* art of *applying* of *Scripture*. I have a *Book*, Sir, that teaches me how it is to be done upon that of S. *Matthew*; *Bleſſed are the pure in heart, for they ſhall ſee God*. Now, Sir, to bring in all thoſe places of the *Bible* where the

the word *pure* is, may be done by a *Scriptureleſs Divine* of ordinary *Concordance-parts*; but to ſtuff in plenty of *Scripture* occaſionally, unexpectedly and wonderfully, is a peculiar *priviledge*, and perfection of the *godly*. The *Doctrine* therefore muſt be this, *That the Saints of God are pure Saints; nothing that is impure can ſee God, nothing that is impure can come to God; for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. *And again*, Jude ver. 4. *Behold the Lord cometh with ten thouſand*—— *What? not unbelievers, but Saints, pure Saints: An unbeliever muſt not expect to be one of thoſe ten thouſand; he muſt not look to be one of that number; for he that expects to be one of that number, muſt ſo number his days, that he may apply his heart to wiſdom*, Pſal. 90. 12. *he muſt be careful of his time, count up his time, and think upon every day; but eſpecially the great day, the day of Judgment. For as the*

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the Pſalmiſt *has it, To day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſs.* And ſo, Sir, you may go on, with *hear, voice, harden, heart*; which you pleaſe: And this ſerves inſtead of telling you, what is meant by *purity of heart*, and what *converſation* fits a man for the *viſion* and *fruition* of *God.*

And thus much I thought ſeaſonable at preſent, to be ſaid concerning the preaching of the *Non-conformiſts*; wherein I would not willingly be ſo miſtaken, as to be thought to charge every one of them with that folly and frothineſs that is above mention'd: for I muſt acknowledge, that I know ſeveral of *them* to be modeſt, ſerious and learned. But withal, I alſo know, that the ſmall inconſiderable *triflers*, the *coyners* of new *phraſes*, and *drawers* out of long *godly* words, the thick *pourers* out of *Texts* of *Scripture*, the mimical *ſqueakers* and *bellowers*, and the vain-

glorious admirers only of themſelves and thoſe of their own faſhion'd *face* and *geſture:* I know, I ſay, that ſuch as theſe ſhall with all poſſible zeal be follow'd and worſhipp'd, ſhall have their buſhels of *China Oranges*, ſhall be ſolac'd with all imaginable *Cordials*, *Eſſences* and *Elixirs*, and ſhall be rubb'd down with *Holland* of ten ſhillings an Ell; when as others of that party, much more ſober and judicious, that can ſpeak ſence, and underſtand the *Scriptures*, but leſs confident, and leſs cenſorious, ſhall ſcarce be invited to the *fire ſide*, or be preſented with a couple of *pippins*, or a glaſs of ſmall *beer* with *brown ſugar*.

And as theſe *People* that are thus highly treated, have no reaſon to preſume upon their parts, improvements, and extraordinary inſpirations, becauſe they can utter forth abundance of *Scripture words*, of very good concern and ſignification, if they were ſoberly applyed: So in like manner, it were very well if they

they would not altogether judge of the beſſedneſs of their endeavours by the *tumult* running after them, or becauſe they find by experience that they can force from people *tears* and *ſighs*, and ſuch outward ſigns of the hearts *ſeeming* to be affected: for all this, and much more may queſtionleſs be done without either *ſence*, *oratory* or *religion*; long *ſentences* (ſuch as before mention'd) rattl'd forth as faſt and furiouſly as may be, with *Chriſt*, *Scripture*, or the *Soul*, every line; together with *hands*, *ſhoulders* and *head* devotionally manag'd, may be eaſily conceived to make weak and ſilly people *gaze* more, *wet* more, and *wipe* oftner, than any thing that our *Saviour* himſelf, or any of his *Apoſtles* ever ſaid. And this I know to be certainly true, becauſe I have often ſeen people plac'd ſo far from the *Miniſter*, that they could only ſee him make very much *concern'd faces*, and ſhew often the *heavenly part* of the *eye*; and might ſuppoſe, by the

great *pains* he took, that he was about buſineſs of very great *weight* and *moment*; and perhaps now and then one ſingle *melting* word loudly pronounced might come down, and no more; and yet ſuch as theſe *weepingly* inclin'd, ſhould be as full of all outward expreſſion of *devotion*, as if they were juſt then to be *converted:* and therefore I would not have them delude themſelves, and think that their *Hearers* weep at their *preſſing Religion* more home, and *ſearching* the *hearts* more throughly than others; but at the *noiſe*, the *tone*, and fierce *repetition* of words. And I think I am not at all uncharitable, if I ſay, that many poor undiſcerning people having oftimes ſo little ground for being *zealouſly* moved, are as perfectly deceived as ever any body was, that took Sir *Martin Mar-alls* wide gaping, for melodious ſinging. And it is doubtleſs as eaſie a matter to make people *cry* and *ſob* again, without doing them the leaſt good, as it

is

is to make a *Dottril* ſtretch, or them yawn without helping them towards heaven.

I have but one thing more to beg of theſe *People*; and that is, That they would not only ceaſe to call their *preaching* alone *ſpiritual*, *illuminating*, and I know not what; but alſo that they would not think that they can, or ever did pray by the *Spirit*: For till I ſee their *children* ſpeak *Hebrew* at four years of age (which ſome ſay may come to paſs, if they be brought up in a *Wood*, and ſuck of a *Wolf*) and *themſelves* (without ſtudying) all thoſe *Languages* that are menti-on'd in the ſecond of the *Acts*, I ſhall never believe it; but if they mean, they have ſeveral *prayers* of their own making, differing both in ſence and phraſe; or that they do not place every word after the ſame manner; but ſometimes put *Eternal* before *Almighty*, ſometimes *Almighty* before *Eternal*; or that they do not always *confeſs* the ſame number of ſins, but ſometimes put in *adultery*

and *ſtealing* too, ſometimes *adultery* alone; then is this ſo far from having any thing of the *Spirit* in it (in that ſence which they would pretend to) that it is no more extemporary, than that this Morning is read; *Bleſſed be the Lord God of Iſrael*; and to morrow, *O be joyful in the Lord all ye Lands*: Or that ſometimes we pray for *rain*, or *fair weather*, ſometimes for *health* or *peace*, according to our neceſſities; only with this difference, that this is printed, and by *Act* of *Parliament*, and what they ſay, is not. But ſuppoſe they come to that degree of confidence, as to begin at a venture; and having a private method, a ſtock of *Scripture phraſes* (to be brought in after any manner) with helpful *ahs*, *hems*, *coughs*, *ſpittings*, *wipings*; and admitting beſides *rude expreſſions*, *improprieties*, often *repeated tranſitions* (when invention fails) and the like, that they hold out their intended time: nay, furthermore, ſuppoſe they ſeldom or never ſay the ſame whole

line,

line, plac'd after the ſame manner; and that they do not confeſs that *by reaſon of their ſolitary lives they are as wanton as the ſalacious ſparrow*, nor pray unto *God* for *ſyrup of Barberies*, nor deſire the *Lord* to give them *That ſame*; and that they do not teach *God Almighty* how to defend the *Trinity* (as I have heard them do a quarter of an hour together) and how he is to diſtinguiſh between *numerus numerans*, and *numerus numeratus*; and that the *rheum* does not fall down oppreſſingly upon the *ſpirit* and *lungs*, but that they proceed very clearly and ſmoothly; yet ſtill there need be nothing of ſuch a ſort of *inſpiration*, which they mean; for there being ſo many ſeveral words in the world, it is not at all impoſſible for a man (if he ſhould ſo reſolve and make it his buſineſs) never to ſpeak the ſame whole *ſentence* in all his life. And as for their ſaying, that they can plainly perceive a difference between a *Prayer* that is *fram'd*, and one that is ſuddenly

and *ſpiritually* pour'd forth; Iam ſo very unwilling to believe this, that if I do not procure a thin pale-fac'd *Hec.* as rank a one as can be got in this *Town*, that ſhares his time between *ſwearing* and *curſing*, and he ſhall be taught a *long Prayer*, with a confeſſion of all the *villanies* that have been committed on this ſide the *line* ſince the *flood*, and well fill'd alſo with ſuch *phraſes* and *words* as they delight in; and being double *cap'd*, and having well learnt his *tone* and *geſtures*, a Meeting of theſe *Spirit-diſcerners* ſhall be call'd: and if this very *ſmall Saint* thus accompliſht (ſuppoſing he does not put in ſometimes an *Oath*, inſtead of, *O Lord*) does not wet as many *Handkerchiefs*, & draw forth as deep and as many *groans*, as any of their greateſt *pretenders* to illumination, then will I never hear *Common-Prayer* again: for if I could tell where to hear people pray *miraculouſly*, it were very imprudent to run after, or liſten to *frail* and *mortal* compoſitions.

And by the way, Sir, I would not have

have the *Papiſts* pleaſe themſelves too much (as I have heard they have done upon my firſt *Letter*) with an opinon of their own prudence and *preaching* abilities, notwithſtanding thoſe imperfections, which I ſo freely diſcovered amongſt our ſelves; for by what I find, by chance, in one of their Sermons, concerning *Contrition*, I perceive that they can perſecute a *Metaphor*, till it be as ridiculous as people can poſſibly endure to hear it. It begins thus: *The Falcon when he has taken his prey, he deſireth no more thereof but the heart, and therewith he is content; ſo our Lord Jeſus, when he had ranſom'd us out of Hell, he deſireth no more but a meek and contrite heart of us: Therefore as the Falconer, ere he will give the heart to his Falcon, firſt he will cut it, and then take out the blood and waſh it: So muſt thou give thy heart to our Lord; firſt cut it with the knife of contrition, and then take out the blood of ſin by confeſſion, and after waſh with ſatisfaction; and ſo with the knife of his Paſſion, cut your hearts*

and

and not your cloaths, having in mind that the blade of this knife was made of the Spears head, and Nails, that his precious Body and Heart was thrill'd with-al; the haft was made of the holy Tree of the Croſs; and the wyrel was made of the Crown of Thorn that was about his Head. Whet this knife on his bleſſed Body, that ſo hard and cruelly was tormented on the Croſs; make alſo the ſheath of thy knife of the white Skin of our Lord Jeſus, that was painted with red bloody wounds; then with the Cords that he was bound to the Pillar, bind this knife to the girdle of thy heart; and I doubt not, be thy heart never ſo hard, it will begin to break. It is doubtleſs a very ſtrange *heart* indeed, that will not ſuddainly *break* all in pieces at the noiſe of ſuch *Rhetorick*. And whereas it has been obſerved, that ſome of our *Clergy* are ſometimes over nice, in taking notice of the meer words that they find in Texts; ſo theſe are ſo accurate as to go to the very *Letters*. As ſuppoſe, Sir, you are to give an *Exhortation* to *Repentance*,

tance, upon that of St. *Matthew*; *Repent ye, for the Kingdom of Heaven is at hand.* You muſt obſerve, that *Repent is a rich word, wherein every letter exhorts us to our duty: Repent*, R. *readily*; *Repent*, E. *earneſtly*; *Repent*, P. *preſently*, *Repent*, E. *effectually*; *Repent*, N. *nationally*; *Repent*, T. *throughly*. Again, *Repent roaringly, eagerly, plentifully, heavily* (becauſe of *h*) *notably, terribly*: And why not, *Repent rarely, evenly, prettily, elegantly, neatly, tightly?* And alſo why not A *apple-paſty*, B *bak'd it*, C *cut it*, D *divided it*, E *eat it*, F *fought for it*, G *got it*, &c. I had not time, Sir, to look any further into their way of *Preaching*; but if I had, I am ſure I ſhould have found that they have no reaſon to deſpiſe our *Church* upon that account; and they cannot but ſee it themſelves, if they do but look over and conſider their own *infirmities*: and I would have them know, that what I ſaid in my former, was not intended to help on their undervaluing us, but our own amendment. And

And as much mistaken are the *Laity* of this *Nation* (which was the next thing I promised to speak of) if there be any of so mean a judgment, and so idly and wickedly bent as to think that I design'd to encourage them in the *contempt* of our own *Clergy*; being always so very far from promoting any such design, that there is no one in the *world* that ever was more sensible of the groundless & humoursome exceptions and prejudices, which some of those *small* and *inconsiderable people* have entertain'd against our *Clergy* in general, than my self: into which, Sir, although in my former *Letter* I did not think it requisite to enquire, by reason the intention of that was only to look into such things as to some few at least, besides my self, did seem to weaken the *reputation* and *service* of some of our *Clergy*; yet in this second, I judg'd it convenient to separate their *foppish* and *unreasonable objections* from such *imprudencies* and *misfortunes* which I mention'd in my first.

And

And in the first place comes rattling home from the *Universities* the young pert *Soph.* with his *Atoms* and *Globuli*; and as full of defiance and disdain of all *Countrey Parsons*, let them be never so learned and prudent, and as confident and magisterial, as if he had been *Prolocutor* at the first *Council* of *Nice*. And he wonders very much that they will pretend to be *Gown-men*, whereas he cannot see so much as *Cartes's principles*, nor *Gassendus's Syntagma* lying upon the Table; and that they are all so sottish and stupid, as not to sell all their *Libraries*, and send presently away for a whole *Wagon full* of *new Philosophy*. *I'll tell you*, Sir, says one of these small *whiflers*, perhaps to a grave, sober and judicious *Divine*, the *University is strangely altered since you were there; we are grown strangely inquisitive and ingenious. I pray, Sir, how went the business of motion in your days? we hold it all now to be violent. I hear your old dull friend* Aristotle *drown'd himself, because he could not understand*

understand the flux and reflux of the Sea; if he were now alive, and good for any thing, we could save his life. I can presently demonstrate to you how it is to be done, if you will but lend me pen and ink, and suppose but the motion of the earth, and two or three more things that I shall tell you. Yes, but for all that, this *youth* of so much *worth*, *ingenuity*, *inquisitiveness* and *demonstration*, may be very *ignorant*, and be very much a *Coxcomb*, and have so little grounds to contemn so *worthy* a *person*, that if the *Gentleman* please to carry him into his *study*, and shew him his *Plato*, *Plutarch*, and some other of his *Greek Authors*, the poor *thing* perhaps may find as much reason to *hang* himself, as *Aristotle* did for *disposing* himself otherwise; for he never stands to consider, that there be *Authors*, such as *Euclid*, *Tully*, *Plutarch*, and many others that have been for many *Generations* of constant fame, and are likely so to continue, when as we find that curiously laid *Hypotheses* have

have their *periods*, and their credit much depend upon the *humour* of the *world*; and a *Countrey Divine* that is well skill'd in thoſe *Books* (together with ſuch as peculiarly belong to his *Profeſſion*) may deſerve very good reſpect, and be of great uſe to the *World*; although he has not the convenience of every *Philoſophical Newsbook*, nor can call every *ſpot* in the *Moon* by its proper *name*, nor has a *Letter* ſent him of every *new Star* that peeps into the world. But to proceed, Sir, upon Sunday the *ſearching young Philoſopher* vouchſafes to go to *Church*; the *Gentleman* preaches concerning the *Reſurrection*, and having ſhewn what method his *Text* directs him to obſerve, *he teaches his people according to the Scriptures that Chriſt did certainly riſe from the dead, and that the ſame power is able to raiſe us alſo; and (although we ſhall have been long dead) to call together all the ſcatter'd part of our bodies, and to make of theſe glorified bodies. Very dull*, ſays the young *deſpiſer*; *upon*

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my word and knowledge very dull: What a good Text was here ſpoil'd, to divide it into this and that, and I know not what, when as it would have gone ſo eaſily into corpus and inane; or into the three Carteſian elements? Beſides, like an old dull Philoſopher, he quite forgat to ſuppoſe the motion of the Vortexes, upon which the grand buſineſs of the Hypotheſis of the Reſurrection altogether depends. But this 'tis to truſt people with Texts, that cannot tell what to do with them. How many brave opportunities did the Miniſter loſe of bringing in materia ſubtilis, and materia ſecundi elementi? If I had been in his place, I could have done it at leaſt eight times; and then he muſt go and droniſhly tell us, that the ſcattered parts of people that had been long buried and waſted, ſhould upon the ſound of the Trump be all ſummon'd together, &c. and never think to tell us, that the body which had been long abſorpt in ſix foot of earth, ſhould break open the cortex of the grave; and freeing it ſelf from the maculating dirt, the

flat,

flat, the ſquare, and the round particles ſhould be all aſſociated; and combining themſelves into a celeſtial and well concocted maſs, ſhould become a ſhining and fix'd Star of glory. After this, Sir, he returns triumphantly to the *Colledge*, not only very full of the vanquiſhment of the *Miniſter* of the *Town*, but alſo throughly confirm'd in what he has ſo often heard, that all *Countrey Parſons*, be they who they will, are the *ſtrangeſt* and moſt *mean things* that belong to the *earth*. But why ſo faſt *dear child?* Is it impoſſible that the word *Parſon*, eſpecially if you put *Countrey* before it, ſhould admit of any milder ſignification? And is it neceſſary that every man, though of very good worth and knowledge, if once he be ſetled out of the noiſe of the *Bells*, and does not every day ſee the *Schools*, ſhould preſently grow *deaf* and *blind*, loſe all his *memory* and *parts*, and *general ignorance* ſhould ſuddenly ſurprize him, ſo ſoon as he removes his name off the *Tables?* Perhaps it is but

a report; and I do not apprehend but a *Gentleman* may underſtand as well at *Barnet*, as at his *Lodgings* in *Lincolns-Inn-fields*; neither does he find any ſuch preſent decay and waſting of *parts*, ſo ſoon as his *Coach* gets off the *ſtones*; nor ſuch great improvement of himſelf, when he is coming down *Highgate-hill*.

The next *deſpiſer* of the *Clergy* is the ſmall *Ingenioſo* or *Experimenteer*; who having perhaps *blown* a *glaſs*, ſeen a *Paper-mill*, or a *Bell run*; that knows within two houſes where the beſt *Chymiſt* in Town dwells; and dined once where one of the *Royal Society* ſhould have been; and looked another time into the door at *Greſham*, when the *Company* was ſitting: he comes down with a *receit* of a miraculous ſort of *Ginger-bread*, with a little pot of double *refin'd Jeſimy*, and a box full of *Specifick-perfum'd Lozenges*, and a little *licens'd eſſence of Orange*, and he calls the *Miniſter* and the chief of the *Pariſh* together, and he falls to his *ingenious* tricks and operations,

perations, and *freezes* a *diſh* to the *ſtool* by the *fire-ſide*; ſets up half a dozen *Tobacco-pipes*, and then makes them fall into a *Mathematical aſtoniſhing figure*: after this he deſires to withdraw, and puts *Claret* and *Beer* together, and brings them out *unmixt*; and then he calls for a glaſs of water, and with ſome *few words*, and a *wet finger*, makes the glaſs firſt to *fret* and *complain*, and then the liquor to *ſparkle* and *foam*; and they muſt be all *fix'd* and *wonder*, and he alone muſt *ſmile*, as if he *underſtood* the reaſon. And ſo he rides up and down the *Countrey*, and every *Town* he comes at with a *May-pole*, he wonders what the *Ariſtotelean Parſon* and the *People* mean, that they do not preſently cut it down, and ſet up ſuch a one as is at *Greſham Colledge*, or S. *James's Park*; and to what purpoſe is it to *preach* to *people*, and go about to *ſave* them, without a *Teleſcope*, and a *glaſs* for *Fleas*. And for all this, perhaps this great *undervaluer* of the *Clergy*,

and admirer of his own ingenuity, can ſcarce tell the difference between *aqua fortis* and *aqua vitæ*, or between a *pipkin*, and a *crucible*, or a *furnace*, and a *cloſe-ſtool*. And beſides, he forgets to call to mind how many honourable and worthy *Clergy-men* are now *members* of that *Society*, (of which he knows no more than meerly to prattle) who have given ſo many and ſo large teſtimonies of their *ingenuity*, as do plainly ſhew, that one that is in *Canonical black*, may look through as *long a glaſs*, , and ſee as far into a *Mill-ſtone*, , as he that wears a *light Drugget*: and it muſt not be denied, that a great part of what has been as yet, or is likely to be diſcovered amongſt them, muſt be attributed to the diligence and quick-ſightedneſs of *Eccleſiaſtical perſons*, as well as others. I know there be a great many, who fore-ſeeing that it is much eaſier to undervalue and abuſe knowledge, than attain to it; if they can but contrive a *clearer Tale*, and charge

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it upon that *Royal*, *Honourable* and *Learned Company*, they reckon themſelves preſently much more ingenious than they that ſhould happen to find out the *Longitude*, or a *perpetual motion*; but let them caſt up their *ſtories*, and perhaps they may find that the *unordain'd part* of that *Society* may have rid upon as many *pacing ſaddles*, have *weigh'd as many pikes*, and are as ready to *ſave the charge of ſnuffers*, as thoſe that are in *Orders*.

But ſtill, Sir, there be more *contemners* behind; for after theſe follows the *young Gentleman*, newly entred into the *Modes* and ſmall *accompliſhments* of the Town; who admiring himſelf in his *Morning-gown*, till about eleven of the clock, then it is time to think of ſetting the *Muff*; and if he chance to find out a new *knot* for faſtning it, that day is very *ingeniouſly* ſpent: then he walks three or four turns in his *chamber*, to make himſelf conſiderable; and looking in the glaſs, and finding

it ſo to be (having turn'd down a new place onward in *Littleton*) he ſtretches forth, and in approbation of his own worth, *traloes* himſelf down the ſtairs: then at the *gate*, it is to be conſidered, where he ſhall *eat*; after that, which of the *Houſes* he ſhall go to, and if he brings home a little of the *Prologue*, and learns but two or three of the *Players* names, his memory in the evening ſhall be *commended*, and his improvements *acknowledg'd*. And as for this *Gentleman*, he having nothing (*poor heart*) to ſay againſt the *Clergy-man*, he combs his *Peruke* at him; and (though the weather be temperate) he *walks* the room, and *ſweats* very much againſt him; and by way of *objection*, now and then propounds three or four ſteps of a *Corant*; and if he be ſo far entred into *prophane*, as to tell him, that he has brought him a new *Pſalm* from *London*, and then gives him in writing a *baudy Song*; he needs not be witty again all the time that he ſtays in the *Countrey*.

But

But the great *deſtroyers*, Sir, are ſtill to come; for next appears the *modiſh, grave, and well conſidering Gentleman*, that often calls himſelf to account, and always finds himſelf full *weight* and *meaſure*, but all the *Clergy* to be very *light* and *contemptible*, for ſeveral reaſons. And in the firſt place, he obſerves, that *Divines* are a ſort of people that mind only the *inconſiderable* things of this world; they never take notice how this *Dukes* or that *Lords livery* differ from another; and they will idly ſuffer many a *Noble-mans* Coach to paſs by, and never conſider the things that is behind, or whether they be *Horſes* or *Mares*, *Engliſh* or *Flanders*. Which of them can tell the *private paſſage* out of *Covent-garden*, into——without asking at the *Barbers ſhop?* or where the ſeveral *Embaſſadors* lodge; where they dined yeſterday, and where they ſhall dine to morrow? And then for the humour of the *Town*, alas! Sir, there is not one *Divine* of forty,

that does or ever can underſtand any thing of it. How hard a matter is it to judge, whether it be beſt to dine at *Speerings*, or to ſlide in afterwards; and what time of year and weather is moſt proper for the *outward room*, and what for the *inward?* How much practical *Rhetorick* is requiſite to make a *Coachman* fully believe, that he ſhall have a couple of *ſhillings*, and at the ſame time, reſolve to let down the boot, and with a ſteady mind walk ſoftly out to a *Coffee-houſe*, a little before you come at your *Lodgings?* Again, what accuracy of *palate* and *breeding* is neceſſary to have a clear apprehenſion of a *mighty* and *lofty diſh*; and to do reverence and ſtrict juſtice to a glaſs of *Florence*, *Champagne*, *Frontiniack*, *Burdeaux*, *Languedoc*, *Flaſcon de vin*, *vin de Bourgongne*, *vin de Preſſorage*, *vin Pare*, *vin de Parole* and *Taffalette*; and to begin ſmall *Princes* with a *Loach*, and to end the *Emperours* with a *neats tongue*? Be not deceiv'd, Sir, it is not

not *Logick*, *Metaphyſicks*, *Fathers* and *Councils*, and all the reſt that ever can expect to know or do theſe things, or half of them. Beſides, if we conſider the great rudeneſſes that are oft-times by *Clergy-men* committed, in barbarous managing of *hat*, immoral picking of *teeth*, uncouth and unfaſhionable *ſneezing*, clowniſh pronouncing of words, that ſhould have been *gracefully liſp'd*, and rude and flat ſetting *both feet* upon the ground, when one ſhould have ſtood in *tittering* readineſs upon the toe for a *conge*; when we conſider, I ſay, theſe and five and fifty thouſand things more, we muſt plainly conclude, that it is only for great *head-pieces*, men of *birth* and *education*, of *prudence*, and a *mighty reach*, to pretend to *honour* and *reputation*; not for poor unobſerving *Book-men* that go in *black*. Then, to all this muſt be added, the vaſt skill that is required to the tendring a *viſit*, with approv'd and *modiſh* accuracy, that it be done punctually at the *critical*

tical minute, neither before nor after; that the *ſervant* that comes to the door, be duly ſpoken to, according to the *Rule* provided in that great affair; that the *Goloſhoes* be left in their true and proper place, that the *Foot-boy* be expert in obſerving his tutor'd diſtance, that he gives allowance for Summer and Winter, and that he never ſtands exactly behind, but bearing a reſpectful *point* or ſo, *North* or *South* of his *Maſter*. Then having got over all theſe difficulties, and made a ſuitable *addreſs*, there is further to be weighed, whether the *viſit* is to be a *ſilent viſit*, or a *ſpeaking one*; and if any thing is to be ſaid, whether the *viſitor* is firſt to open, or to expect till diſcourſe be offered; and when, and in what order the health of the *family* is to be inquir'd into. 'Lack a day! ſays one of the *accompliſh'd*, in what a lamentable condition have I ſeen a mortal *Clergyman*, when he has ask'd for a *Son* or a *Daughter* that has been dead a Month;

Month; whereas he ſhould have felt out all thoſe things by degrees, and never have run himſelf into the danger of a ſtumbling *excuſe*, for not knowing of it before; how will his *puling Conſcience* be put to it, to *rap* out preſently half a dozen *ſwingers* to get off cleaverly? But ſtill, Sir, there be many things behind; It is no ſuch eaſie matter upon my word, to judge how much of the *handkerchief* ſhall hang out of the coat pocket, and how to poyſe it exactly with the *Tortoiſe-ſhell-comb* on the other ſide; and if there be *peruke* to be order'd, where is the man of the *Church* that can tell when it is to be done to *Old Simon the King*, and when, *After the pangs of a deſperate Lover? Heavens* and *Stars!* It is ſuch a task to be conſiderable, and of any moment in the *World*, that it would almoſt crack the brains of the moſt ſteady *Clergy-man*, but to hear repeated all the *accompliſhments* that are required, to make up a *man* of *worth*. But then ſuppoſe a *Divine*

of

of extraordinary parts and quickneſs, and that has got, I know not whence, ſo much of our *modiſh* blood in his veins, as to apprehend, in ſome low degree, what makes men for ever *bleſſed*, and ſhould arrive to ſome ſet *forms* of being acceptable; how will they make ſhift for *Speeches* and *Complements*, *Paſſes* and *Repaſſes*, *Parties* and *Reparties*? Put the caſe, Sir, that a fair *Lady* or *perſon* of honour, by ſome chance or other, drops a *glove* or *handkerchief*: Where is now, ſay they, your *man* in *Orders*, that can preſently ſnatch it up in an *extaſie*, deliver it with *bonne grace*, and inſtantly ſay ſomething ſuitable to ſo great and ſudden occaſion? Nay, furthermore, ſuppoſe we ſhould give them ſome of the *grounds* and *elements* of our being immortal, and lay down before them ſome of thoſe ineſtimable *principles*, by which we become excellent and admirable in the eyes of men, women and children, and ſhould diſcover to them ſome of our ſeveral *vows to God*,

Madam,

Madam; *as I am a ſinner*, Madam; *as I hope for Mercy*, Madam; *as I beg your pardon*, Madam: As alſo ſome of our *raptures* and *heights*; *as I am a ſinner before God and your Ladiſhip*; *as I hope to find mercy in Heaven, and in your Ladiſhips breaſt*; *as I deſire to commit my ſelf to God, and your Ladiſhips diſpoſal*; *as I deſire to obſerve only* Moſes's, *and your Ladiſhips Commands*. Nay, to all this ſhould we throw in ſome of our *gentile* and very *helpful* words; as, *intrigue*, *harangue*, *obligation*, *devotion*, *altars*, *ſhrines*, *ſacrifices*, *guſtos*, *flambos*, *contraſtos*, and *Orlandos*, *Ferdinandos*: I ſay, ſuppoſe a tender-hearted *Gallant*, having a little pity and compaſſion for the low condition and ſtyle of the *Clergy*, ſhould unboſom and reveal himſelf after this free and open manner; yet ſtill *black* is *black*: for there is ſo much of native *gentility* in the juſt uſe and *nicking* of theſe things, and ſo much of *myſtery* in the right *humouring* of a *faſhionable* word, that there

there is but very ſmall hopes that any *Clergy-man* ſhould be ever happy or valuable in this life. But ſtill, Sir, we forget the great buſineſs of *mankind*, the writing of *Letters*:- Where is the *Divine* that can do it, either to *Miſtreſs* or *Friend*, as a man that knows the *World*, the *humour* of the *Town*, and that has *lived* upon; *eat*, and *read* men? And ſuppoſe we ſhould beſtow upon a poor low thinking *Black-coat*, one of our beſt *forms*, ſuch as follows; it is five to one he would commit ſome *Eccleſiaſtical* blunder or other, in ſetting his name too near, or in the *folding* or *making it up*.

Moſt

Moſt bright and tranſcendental Madam,

I *Preſume by the interceſſion of this courſe and erroneous Paper, to arrive at your fair and infallible fingers; and to pay the utmoſt tribute of my* Devotion *at the* high Altar *of your perfections. The great* concern, Madam, *of my life now is only to* ſacrifice *the poor* remain *of it, to your* intrigues; *and to make all my* intereſts *and* inclinations *to be* obſervant *of your* Commands, *and to do* homage

at

at the ſhrine *of your Vertues: Nay, Madam, I am in* ſome curioſity, *whether I be above, or on this ſide the heavens* Canopy; *for no ſooner was I beam'd upon by your ſhining* Ladiſhip, *but I ſeemed preſently* to be *altogether* taken up. *The delicacies of the Palate are to me grown all* inſipid; *and it is the* contemplation, *Madam, of your* glories *alone, in which I can find any ſatisfying* guſto. *In fine, Madam, were there not hopes of ſeeing once more your* Angelical ſelf,

and

and receiving ſome bene-diction from the flambos *of your eyes, I could pre-ſently reſolve to* commence *blindneſs; and were it not for the* Oriental perfumes *that come from your breath, it ſhould not be long before I ſhould put a* period *to my own. Should I, Madam, go about to make an* Harangue *anſwer-able to all thoſe* Jewels, *that lye from your* eye-lids *to your* fingers end; *it muſt be as lofty as* Tenariffe, *and as long as the* Æquinoctial line: *and there-fore inſtead of that, I have*

nothing elſe but to proſtrate *at your feet the* everlaſting diſpoſal *of*

MADAM,

The moſt devoted of all your Vaſſals, and the meaneſt of your Foot-ſtools.

Alas! alas! a *Clergy-man* muſt not expect to write thus; his blood is ſo low and creeping, that it can never be inflamed to this pitch of *paſſion* and *expreſſion*, with all the *lovelineſſes* in the *world*. Now, Sir, would it nor vex any creature upon earth, to ſee *trifles* and *feathers*, *knots* of *ribbon*, *cringes*, *viſits*, and *devoirs*, a few *faſhionable words* and *phraſes*, and a *form* or two of a *phantaſtick Letter*, and a very little beſides, to undervalue *charity* and *piety*, *real worth* and *ſubſtantial knowledge*, only becauſe it is in *black*, and the name of it is a *Divine*?

I have nothing more, Sir, to ſay to theſe *People*, only it would be a delightful thing if any of them upon what I now ſaid, ſhould miſtake me as throughly as the *Anſwerer* did about *Greek* and *Latin*, *Prefaces* and *Diviſions*, *Patrons* and *Chaplains*: and preſently cry out, that I am againſt all *meat* and *drink*, *guſtos* and *flambos*, *altars* and *ſacrifices*,

feathers and *garters*, *perukes* and *goſloſhoes*, *head* and *heels*, *body* and *ſoul* of the *Laity:* For I ſuppoſe, notwithſtanding any thing that I have ſaid, a man may put on a *new ſuit* twice a week, *eat* and *drink* of the *beſt* he can *procure*, have all his *faſhionable dreſſings*, and *modiſh attendants*; and yet be modeſt and diſcreet, and not think it any vaſt *break* and *elegance* to *toſs* his *head* at a *Clergy-man*, becauſe his *hair* may be *ſhorter*; nor to deſpiſe him to dirt, becauſe he is conſtantly oblig'd to the ſame *Canonical habit.*

But this laſt, Sir, that I was juſt before ſpeaking of, is but a *vow to God*, *man*, a great looker over his Shoulder; a ſilent and moderate *deſpiſer* of all *Eccleſiaſtical perſons:* that only *profeſſes by his troth*, and *as he is a Gentleman and a Sinner*, that there is nothing in *nature* to be found ſo altogether ignorant of humane affairs, and ſo empty and inconſiderable as a *Clergy-man:* For after him comes the *Tearer*, and

Con-

Confounder of all that belongs to *Divinity*; that troubles not himſelf to reaſon out the point: whether a *perſon* in *orders*, may not poſſibly underſtand as much, ſpeak and write as well, and do as much ſervice in a *Nation* as others; but to make it all ſure, and ſhort, ſwears it home; that they are all of them a Company of mean and undiſcerning *people*. Now, Sir, what great *Judges* theſe are, and by what meaſures they proceed; and how likely they are to be very ſevere diſcerners of what is worthy, and what is not, may be eaſily ſeen by thoſe deadly witty arts they make uſe of to diſparage that *holy Profeſſion*: and by which alſo they would raiſe themſelves the reputation of men of parts, and wit: and the firſt thing wherein they are ſo ſevere and ſatyrical is upon their *names and habits*. And you may ſoon ſee, Sir, the portion of *Wit* that is amongſt ſome of them, and the ſmallneſs of their *Objections*; when to ſay, There goes a *Black*

Coat ſhall be reckon'd a very good and ſpecial *fancy:* or to ſay, Here's to you *Parſon*; or, Good morrow *Parſon*; if the word *Parſon* be *humourſomely* and *ſlurringly* pronounced, (as ſome of them can do it) if well conſidered, is a very notable abuſe. And I'll warrant you, that *arch Blade* that luck'd upon a married *Miniſter*, and ask'd him how *Mrs. Parſon* did; thought himſelf in little leſs than a *rapture*; and it was well, if he did not go preſently to *bed*, and take a doſe of *Diaſcordium*. But if a *Clergy-man* chance to meet an *Old Teſtament Wit*; and that he ſets into his *tricks* and *drollings*; then he muſt expect to be call'd *Levite:* and that you may not think his fancy to be ſtinted, ſometimes he calls him *Tribe*, ſometimes *Leviticus*, and for variety ſake, at other times *Numbers*. I need not, Sir, go about to commend theſe; they having been ſo often approv'd. But of all the Wags, and Sly ones, that thus play upon a *Clergy-man*; he certainly

is

is moſt dreaded, that calls him *Doctor*; which if it be ſpoken with the utmoſt keenneſs of intention, which that word may admit of, it goes the deepeſt into the Bones, of any thing that can be ſaid. I cannot forget (before *Saſhes* and *Broad Hats* came into faſhion) how much I have ſeen a ſmall *Puny Wit* delight in himſelf, and how horribly he has thought to have abuſed a *Divine*, only in twiſting the Ends of his *Girdle*, and asking him the price of his *Brimmer*; but that Phancy is not altogether ſo conſiderable now, as it has been in former Ages.

Another witty way they have of undervaluing this *Profeſſion* is, that they will not go to *Church*: as if a man of a very ordinary reach, and phanſie, might not ſtay at home; or if they do go, they'll ſpend their time in talking, and laughing, when there is no occaſion at all for it; nor reaſon to do it: For as I was concern'd in my *former*, (and alſo in ſome part of *this*)

that there ſhould be ſuch diſcourſes utter'd by ſome, as might tempt people to abuſe and ſlight the *Preacher*; ſo am I as much concern'd now, that there ſhould be ſuch idle, foppiſh, and extravagant people, that ſhould undervalue the whole *Profeſſion* of the *Clergy* at a venture; from the higheſt to the meaneſt; let their Carriage and Behaviour be in all Circumſtances grave and unblameable; and let their *Sermons* be as ſerious, judicious, learned and profitable, as Pen can write: for although it be to no purpoſe to deny that by reaſon of the unhappy Education of ſome, the low condition of others, and the wilful Miſcarriages of a third ſort, many of our *Clergy* are often ſlighted and diſregarded; yet on the other ſide, it is a ſign of nothing but perfect Madneſs, Ignorance and Stupidity, not to acknowledge that the preſent *Church* of *England* affords as conſiderable *Scholars*, and as ſolid and eloquent *Preachers*, as are any where to be found, in the whole *Chriſtian world.*

World. And if theſe people would but a little examine themſelves; and not count every *Oath*, *Curſe*, abuſe of *Scripture*, and the like, for Wit, Humour, Judgment, and every thing; they would find themſelves not ſo wonderfully overſtock'd with Ingenuity and Knowledge, as utterly to deſpair of receiving from the *Pulpit* any uſeful Advice, and Information. And I have oft-times much wonder'd, that ſuch as make ſo great pretences to Wit and Accompliſhments, ſhould pitch upon ſo eaſie a method of being admir'd, and valuable in this world; when as they ſee, that the grounds upon which they endeavour to be ſo famous, and illuſtrious, are ſo preſently apprehended, that the low-born *Coach-men*, *Car-men*, and *Porters* are come to as great perfection, as the loftieſt of theſe *Speakers*. That certainly was a pretty attentive *Child* who, as he was lighting himſelf home upon a *Saturday* night (after his Work was over) was heard to ſay over, and ſort all the *Oaths* and *Curſes* that

that he had learn'd in the whole *week*, from his ingenious and eloquent *Maſters*. And I cannot but approve of the Modeſty of that *Youngſter*, who being highly pleas'd with that excellent Phanſie, *viz. Son of a Whore*; and not happening conveniently of *Tapſter* or *Drawer* to ſpend himſelf firſt upon, was forc'd to break his mind to an *Oyſter-woman*; and ſo being once enter'd, the *Youth* ſoon improv'd; for afterwards, if the *Candle* burnt not clear, or the *Pipe* had a crack in it, or his *Horſe* ſtumbl'd, or *Dog* or *Bitch* lay in his way, they were all *Sons of Whores*. Nay, if a Trial in *Weſtminſter*-Hall goes not right, the very *Caſe* it ſelf is a *Son of a Whore Caſe*; and that *Purge* that gripes, or gives a Stool more than ordinary, is a *Son of a Whore Purge*. I know, Sir, that theſe *Huffing Deſpiſers* of all *Black-Coats* think they urge very hard for the neceſſity of their thundering, and terrifying Style; by ſaying, that the *degenerate part* of the *world*, were it not

not for that, would grow ſaucy and unmanageable; and the unworthy, and *mean-ſpirited Creepers* would make no difference between themſelves, and the brave and bold *Commanders* of the *Age*. *Curſe* (ſay they) the *Groom*, or *Oſtler* three or four times luſtily, juſt before you go to bed, and your *Horſe* will very near caſt his *Coat*, and begin to ſhine by the Morning; and give a *Drawer* half a Dozen *Granadoes* as he goes down the Stairs; and if he be ſo irreligious, as to bring up any thing, but *true Terſe*, you will for certain ſhortly hear, that he has murdered his *Maſter*, and *hang'd* himſelf with his own *Garters*. In ſhort, Sir, were not *people* quickn'd to Duty, and Obſervance by ſuch brisk and remarkable *Expreſſions*, the *world* muſt ſuddenly end; and the very *Gentry* of the *Nation* would be as much neglected and diſobey'd, as we find the modeſt and cowardly *Clergy* now to be. Indeed it is great pity, but that *Gentle-folks* ſhould be duly

reverenc'd

reverenc'd, and attended upon. But I was thinking, Sir, (ſuppoſing *Swearing* and *Curſing* be ſo very neceſſary to the ſtanding *Government* and Welfare of a *Nation*) that a ſmall *Inſtrument* (about the ſtature of *Puginello*) might poſſibly be ſo contriv'd, with two Rows of *Stops*; one for *Swearing*, and another for *Curſing*, that might upon all occaſions expreſs it ſelf with as much Diſcretion, Propriety, and Elegance, as the very *Owner* of the little *tool* ſhould be able to do himſelf. But then indeed, Sir, as to the extemporary and occaſional Wit, that is oftimes ſhewn in abuſing the *Holy Scriptures*; that muſt never be attempted by ſuch a *Gentleman* of *Wanſcot*; but muſt be performed by *humane mouth* it ſelf; for there is ſo much of *ſuddenneſs* of *apprehenſion*, and *experimental skill* in the application of *Scripture*, that is requiſite to that buſineſs; that to go about to perform it by *Holes*, *Springs*, or *Wires*, would be much more difficult and chargeable,

chargeable, than *Paradiſe*, or *Sands's Water-Works*. For ſuppoſe, Sir, a *Gentleman* going to Dinner to——— *Houſe*, and walking through the *Narrow-Alley*, miſtakes his way; then, Sir, what *Engine*, upon the ſudden, of *Wood*, or *Paſtboard* (but *Gentleman* himſelf) could preſently ſay, *Straight is the Gate, and narrow is the way, and few there be that find it.* Do you ſee, Sir, how hard it is? There is not ſuch a place again for that occaſion, and for that very *particular Alley* in all the *Bible*. Well, Sir, he proceeds, and coming at laſt to the great *Houſe*; he knocks at the *Gate*, and the *Porter* being not juſt at hand, then comes out that of the *Pſalmiſt*, *Lift up your heads, O ye Gates, and be ye lift up, ye everlaſting Doors*, &c. Upon which, the *Porter* hearing ſuch great *Wit* and *Divinity*, at the *Gate*; preſently runs, and opens; the *Gentleman* enters, and there finds a *Servant* ſweeping; then comes very properly that of the *Prophet* concerning the *Beſom of Deſtruction*:

tion: For indeed, what more exactly like the *Deſolation of Babylon*, than the *ſweeping* away a little *Dirt* out of a *Court-yard*? After this he walks into the *Hall*; where he happens upon the *Butler*, and two *Jeſts*; Good morrow *Pharaoh*, ſays he, (for you know Sir, *Pharaoh* had a *Butler*) where's your *Maſter, Pilate*? (for you know alſo, Sir, that our *Saviour* was carried into the *Common-Hall.*) Where by the way, Sir, you muſt obſerve, that a true Wit is as good in the *inſide* of the *Houſe*, as at the *Gate*. *Dinner* time draws nigh; and ſoon after, the Victuals appear: The *Gentleman* is deſired to ſit down: No, he *ſhrugs*, and *begs pardon*; having read, that *the firſt ſhall be laſt, and the laſt ſhall be firſt*; and then he *ſhrugs* again. However, at laſt, Sir, we fall to; and amongſt other good things, there is ſomewhat that requires *Muſtard*; upon that he deſires his *Neighbour* to *remove a little of the Mountain* to him: for *if ye have Faith like a grain of Muſtard-ſeed*;

ſeed, *ye ſhall remove Mountains.* By and by, Sir, half a dozen *Chickens* are brought in; which preſently he commends for a *diſh* of very fat *Jeruſalems*; becauſe of, *O Jeruſalem, Jeruſalem, thou that killeſt*, &c. though if he had pleaſed, he might as well have called them, a *Diſh* of *Prophets*, or a *Diſh* of *Would-nots*; for you know, Sir, *Jeruſalem*, *Prophets*, *Chickens*, and *would not*, are all in the *ſame Verſe*. In ſhort, Sir, my *Lord Mayor* himſelf cannot provide a greater number of *Diſhes*, than this *Gentleman* ſhall have alwaies in readineſs *Divine Phanſies*: Nor leſs *ingenious* can he ſhew himſelf to be in his *return* (if there be occaſion) than he was in his *coming*; for a *Child* cannot drop before him in the Streets, but preſently, *Tabitha, ariſe*; be it *Boy* or *Girl*; nor a *Porter* eaſe himſelf of his *Burden*, but, *Come unto me all ye that are heavy laden*, &c. nor a *Water-bearer* be at the *Conduit*, but, *Paul may plant, and Apollos may water*, &c. I know not,

not, Sir, how many there be of this ſort of *people* in the *world*, who have nothing to ſay againſt a *Prieſt*, but only to *ſwear* more than ordinary in his Company, or to apply a few *Scripture* words with *impudent Nonſence*. If there be no ſuch at all; then what I have now ſaid belongs perhaps to thoſe that dwell at the *Moon*. But if there be, I would to *God* that (in the mean time, till they come to ſome ſenſe of *Religion*) they would in ſome meaſure conſult their own *Credit* and *Reputation*; of which, if they be ſo nice and tender, as upon all occaſions they pretend to be; they might plainly perceive, that this their childiſh way of ſcoffing at God, and his immediate Servants, is ſo far from leading towards *Wit*, or *Honour*, that it is nothing elſe but *dry*, *blunt*, *infacetious Atheiſm*.

And ſeeing, Sir, we have been now ſpeaking of ſome that think themſelves the very *Princes* of the *Age*, and *Wit*: it may not be amiſs to

to hint alſo at *another* more modeſt *ſort* of *people*, who are not for ſuch notorious ſcoffing at *God*, and *ſwearing* down *Towers* and *Steeples*: but yet having but a ſmall opinion of *Religion*, and little regard to honeſty and *conſcience*; (*wit* and *humour* ſerving inſtead of that) they muſt needs undervalue, and laugh at all ſuch, whoſe duty and ſerious employment it is, to explain the *Scriptures*; and from thence to exhort to all Meekneſs, Temperance, and Righteouſneſs: thoſe, I mean, who, if they can but cheat a little *Boy* of his *Link*, and *Livelihood*; blow out a *poor mans Candle*; and make him prick his fingers, beat down a *Basket* full of the biggeſt *Apples*, or *pawn* a *young Gentleman* for the reckoning; and then call it by the *right name*: they are in their own opinions very much wiſer than all the grave and formal *Clergy-men* in the *nation*: who are commonly ſo very dull as to think, that one that is in the prime of his fancy, inven-

tion, gayneſs, frolick, and atchievements, ſhould ſubmit to *ſet forms*; and to eat, drink, and walk the ſtreets by *Canon*.

Now, Sir, I muſt needs ſay, ſuppoſe a very antient and ſolemn *Profeſſor* of *Cobling*, be very intent upon the great buſineſs of *reparation*, and all things promiſing highly well: the *Awle* glides nimbly through; the *Candle* conſents, and burns very clear; nothing of fear, cloud, or diſappointment appears; but he ſings, or thrums at the great likelihood of the *reſtauration* of the *ſhoe*: ſeeing nothing but that the *Evening* may cloſe well, his *ſleep* be undiſturb'd, and his endeavours be crown'd with being *paid* next morning: on a ſudden, Sir, ruſhes upon him darkneſs, deſpair, and a *ſpightful Gallant*; that ſpoils all his *hopes*, ſhatters his *Tune*, and in ſhort, with one puff blows out every bit of his *burning Candle*, and *bloſſoming deſigns*. Now, I ſay, this was very well blown; for if *Coblers* ſhould not

ſome-

ometimes be fruſtrated in their plots, and contrivances; but ſhould always ſucceed in their brisk and jolly humour, without diſturbance or interruption, they might in time come to diſreſpect the great *Maſters of fancy*, and place too much confidence in the *old ſhoe* part of the *world*. But for all that this great and juſt *diſappointer* may go to *Church* next *Sunday*; and give due reſpect and attendance to his *Inſtructor*, notwithſtanding he did ſo utterly defeat the *Cobler*. I alſo deny not, but that he that in the *Evening lets* in the *air* at three or four *Windows*, may poſſibly keep people from *ſleeping* too *ſecurely*; and ſo preſerve their *houſes* from being afterwards *burnt*. But ſuppoſe a *Divine* has a mind to walk right on to his *Lodgings*, and not to make ſuch *remarks* and *obſervations* in his paſſage: there is no reaſon that he preſently ſhould be counted a *ſenſeleſs ſot*, and others the only *Wits* and *Humouriſts* of the *Age*. For you know, Sir, if the

night be very *dark*, and people be but *faſt aſleep*; *Windows*, commonly ſo call'd, are very frail, and frangible things; and they will eaſily give way to a *cudgel*, though *clowniſhly*, and *unhumourſomly* applyed; as well as if directed by the moſt *ingenious*, and *frolickſome* hand. Whereupon I ſay again, as we ought to take ſpecial care that we do not ſet too low an eſteem upon theſe *enterpriſes*: ſo on the other ſide, not ſo to overvalue them, as to think but that our *forefathers* poſſibly might have attempted ſomething in this great kind: And therefore if the *Miniſter* in his Sermon gives ſober rules, and advice to live peaceably, and modeſtly; and to make *ſatisfaction* for offences committed; he may with much more reaſon be believ'd, and liſten'd to, than wonder'd, or laugh'd at: for the *Jeſt* is never a whit the leſs, though the *Glaſs* be *paid* for. I have alſo (according as my occaſions would permit) taken into ſome conſideration, that great affair of

Apples

Apples ſpilling. And I am thinking Sir, if the *Baſket* ſtands a little leaning againſt the *wall,* or ſloping upon a *board:* and that the *Apples* be very *round,* and the *ſurpriſe* be very *ſudden,* and that the meditating *Governeſs* be very old, ſtiff, or lame; I do then verily believe that much of the lamented *fruit* may get into the *kennel,* before it can poſſibly be recovered. But ſuppoſe there be not ſuch great advantages to make all things thus eaſily hopeful: and yet that the contrivance is ſuch, that the humour takes, and the frolick ſucceeds; however let us behave our ſelves with ſome calmneſs and moderation; and not as if we had killed a *Giant,* or ſlew the *Dragon.* I muſt therefore always confeſs, that I did more than a little admire at the ſmooth and even temper of that *Gentleman,* who finding a *pail* of *Iſlington Milk* ſtanding all alone at the door, and pouring it out every drop into the *ſtreet,* went on as unconcern'd about his buſineſs, as

if he had done nothing, but waſh'd his hands that day: whereas if ſuch a ſpecial opportunity had fallen into ſome other *humouriſts* hands, who was apt to *overplume* himſelf upon ſuch *enterpriſes*; he would have run preſently back, to have told it at his *Lodgings*; have counted himſelf as great a Wit, as *Ben Johnſon*, *Fletcher*, *Beaumont*; and have utterly deſpis'd all the ſtarch'd humourleſs *Black-coats* for ſix weeks after, becauſe of the great *adventure* of the *Milk*.

If I were at leiſure, Sir, I might alſo briefly mention another ſort of more *ſhrewd* and *judicious Deſpiſers*; who have a very ſtrange opinion of *Religion*, *Scripture*, and the *Clergy*: but they profeſs it not out of *humor*, *frolick*, or any *prejudice*; but that they have look'd far back into the *Hiſtory* of the *World*, obſerv'd the riſe and decay of *Kingdoms*, conſulted the *Laws* and *inclinations* of *humane nature*, and have very well weigh'd and examin'd the *niceſt circumſtances*,

cumſtances, and *poſſibility of things*: and hereupon do very much wonder that ſuch thinking creatures as men, ſhould be ſo long deluded with *bug-bears* and *tales*; and the groundleſs traditions of the *miſtaken* and *impoſing Prieſts*. And I need not, I ſuppoſe, Sir, tell you, that theſe are the *Diſciples* of *Mr. Hobbs*. And what *ſtrict weighers*, and *punctual examiners* of things theſe are like to be, you may very near gheſs, by the eaſineſs of their *converſion* to his *Doctrine* and *opinions*: one he comes, and ſays he is very confident that *Mr. Hobbs* is a *Gentleman*, and a great Diſcoverer of Truth; for he hears of ſeveral very *accompliſh'd*, and *creditable perſons*, that do very much admire the *old Gentleman*, and are cloſe *adherers* to his *Principles*: and therefore he is reſolv'd to be a *fine perſon* too; and to be as *accompliſh'd*, and *creditable* as they; and to believe all, ſay all, and admire all, that they believe, ſay, and admire; ſo ſoon as any body would

be ſo kind as to tell him any one thing that *Mr. Hobbs* holds: for if he could but get it once by the end, let him alone for the improving and management of it: *another* ſays, he is altogether as ſure that all the world is in a miſtake except *Mr. Hobbs* and his followers: for that he was lately at a *meeting*, where a *friend* of his aſſerted right down *Atheiſm* to the very teeth of a *Clergyman:* or, that if there were any *God* at all, it muſt be a kind of *wooden God*, ſuch as *Mr. Hobbs's God*; and he knows this *friend* of his to be ſo much a *Gentleman*, and of ſo much integrity, and conſideration, that he would ſcorn to ſay any ſuch thing, if he had not well examin'd it, and found reaſon to conclude ſo: and therefore for his part, he ſhall take his word and Judgment concerning the buſineſs of a *God*, before any *methodical Prieſt* that dotes upon his *Bible*. Yes, ſays a *third*, *Mr. Hobb's Philoſophy* is certainly the only *Philoſophy:* he muſt needs be a *brave man*:

I durſt

I durſt almoſt ſwear, ſays he, that what he holds is abſolutely true, let it be about what it will: or elſe ſuch a one would never have ſhewn ſo much *ill breeding*, and *encouraged* ſo much *error*, as to begin his *health* with ſuch *ceremony* and *obſervance*. If it pleaſe the *fates*, the next *company* I come into, I'll put it about, two in a hand, upon my word, and it ſhall run, *To Mr. Hobbs, and the utter confutation of all Spirits and ſpiritual men*; and ſo he is ſufficiently enter'd, and faſt enough. O, by all means, ſays a *fourth*, Mr. *Hobbs* muſt needs be in the right: I'll pawn half my eſtate upon it, that he is: He ſhall diſpute with all the *Eccleſiaſticals* for a hundred pounds of my money. For he perceives now where the *pinch* of the buſineſs lies; for he has *worn* him above this half year in his *pocket*, *day* and *night*: and has above twenty places of *moment* turn'd down: ſome before, and ſome after the Candle was out. O, ſays he, how ignorant, & deadly cold am I, if by chance I leave him at home: he is a great

great deal more comfortable and warm than a *ſquirrel* in the ſleeve. But if you happen upon one, that has worn the *Philoſopher* ſo long, that two or three of his Phraſes are got through his *pocket*, and at laſt have inſinuated themſelves into his temper: he proves preſently a *Chair-man* in all companies: and if he lucks but upon a *Clergy-man*, he is as great a *Prince*, as ever *Mr. Hobbs* gave power to. Then, come Sir, ſays he, Come now for your *Immaterial ſubſtances*; have you ever a one about you, Sir? I hear that you are much acquainted with them: you live by the *Spirit*, Sir; it is a wonder that you ſhould not have one in your pocket: I have got *honeſt Material Mr. Hobbs* in mine. I could ſhew you for a need, Sir, *Spirit of Wine*, *Spirit of Salt*, or *Spirit of Harts-horn*: but I have enquired, and never could get, or ſee any *Spirit of ſubſtance*. *Spirit of Subſtance*! that's fine indeed. What, *Eſſence of Eſſence?* pretty I profeſs. Indeed we have had a very curious time of it, a company of

very seeing *Priests*, and searching *Philosophers*: that should go on, and on, and teach one another such plain, palpable, and manifest contradictions. Ask them how such an effect comes to pass: it is done, say they, by an incorporeal substance. Wonderfully acute indeed! that is, by *no body*: or by a *no body body*: or by a *no thing thing*. It was very well for this *Nation*, that *Mr. Hobbs* was born at last; and *half a dozen of us*, of willingness, and parts, to understand him; otherwise the *world* had continued in a brave blind condition. It is not, Sir, to my purpose, at present, to meddle with, or examine their *Masters Principles*: but I much wonder, seeing they may be daily convinc'd how much he has been mistaken in his *Mathematical attempts*; that they should take his bare word, and believe him not to be failing in his other Writings; because he confidently says he *proceeds by evident connexion, and demonstration*. And whereas heretofore it was a work of many years study, and seriousness that could entitle one but to be suspected of *Atheism*: now he that has but seen *Mr. Hobbs's Boots*, and can make but a *Mouse-trap*, is as fully *privi-ledg'd*, as if he could *pluck up the Earth by the roots*, or *make a man*.

I believe, Sir, there may be several others that without any reason at all are ill affected towards the *Clergy*. One thinks that whatever

Episcopacy

Epiſcopacy be, yet the *Lands* thereunto belonging are not *jure divino*: another is of opinion that the *Clergy* muſt by no means *ride*; becauſe they are to *go, and teach all Nations.* And others there be, who are therefore againſt *Tythes* becauſe they think they *give* them. But theſe were partly mention'd in my *former*: and if they were not, it is all one; for I can ſay no more at preſent, being ſuddenly ſent for into *Devonſhire*: where I expect to find ſuch employment, as will certainly ſecure the world, from me being ever troubleſome in this kind again. I am once more,

Sir,

Your humble Servant.

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